School of Theology at Claremont
10011431184

Oriental Missions of the Evangelical Church

The Report of the
Commission to the Orient

Bishop J. F. Dunlap, Chairman
George Edward Epp, Secretary

The Missionary Society
of the
Evangelical Church
1900 Superior Ave., Cleveland, Ohio

BV
2595
E8
E833
1930

TRINITY UNITED METHODIST CHURCH
224 EAST SIXTEENTH STREET
SAN BERNARDINO, CALIF. 92404

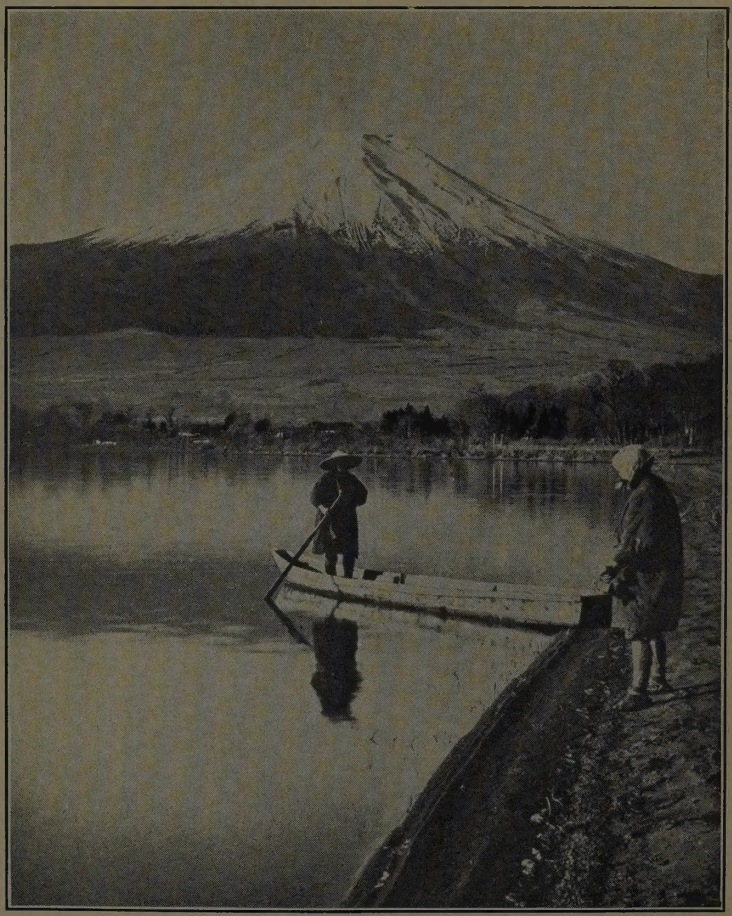
The Library

of the

School of Theology

at Claremont

1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820



FUJIYAMA, JAPAN

This peerless mountain lifts its snow crowned peak 12,365 feet above the level of the sea

2595
.E8
E833
1930

Oriental Missions of the Evangelical Church

The Report of the Commission to the Orient

BISHOP J. F. DUNLAP
Chairman

GEORGE EDWARD EPP
Secretary

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

CONTENTS

CHAPTER

I. Introduction

Origin of Commission; Route of Travel; Plan of Procedure; Visitation of Work of Other Boards; Consultation with Government Officials.

CHINA

II. A Study of Our Fields in Relation to the Whole Missionary Program

The Present Status of the Missionary Movement in China; Missions and Missionaries; Mission Work in Hunan; The East Hunan Mission Field; The West Hunan-Kweichow Field.

III. Union Projects in Which We Are Interested

Church Union Movements; The Church of Christ in China; A League of Christian Churches; Yale Boys' Middle School; Fuh Siang Union Girls' High School; Hunan Union Theological School; The Hunan Bible Institute; The National Christian Council.

IV. The Chinese Church

Native Church Leadership and Control; East Hunan and West Hunan Mission Workers; Lay Leadership; The Problem of Support of Native Workers; Scale of Salaries of Native Workers; Plan of Organization of the Evangelical Church in China; Statistics of the East Hunan and West Hunan Missions.

V. The Missionary Staff

Survey of Staff; Size of Staff Needed; Standard of Missionary Staff; What Chinese Say Concerning Need of Missionaries; Qualifications of Missionaries; Personal Losses Sustained; List of Losses; Relation of Missionaries and Chinese Workers; Salary and Allowances of Missionaries; Language School Courses and Requirements; Nanking Language School; Peking Language School; Reduction of Term of Service; Reasons for a Reduction of the First Term; The Missionary Furlough; The Retirement Fund for Missionaries.

VI. Financing the Missions

Local Methods of Raising Funds; The System of Mission Accounting; Preparation of Annual Budgets; Questions of Indemnities; Missionary Attitude Toward Indemnity; Status of Liling Indemnity Notes; Non-Interest Bearing Loans to Missionaries; Mission Treasury Matters.

CHAPTER

VII. The Evangelistic Department

Evangelistic Work; Growth of Protestant Missions in China; Gradation of Chinese Workers; Methods of Evangelism Now in Use; The Sunday School Work; The Evangelical League of Christian Endeavor; The Value of Bible Classes; English Bible Classes; The Work of the Chinese Bible Woman; The Native Pastor; Church Membership; Evangelistic Summary.

VIII. The Educational Department

Survey of Education in China; Government Educational Requirements; Closing of Mission Schools; Evangelical Educational Work; Higher Education in China; The Problem of Registration; Primary Schools; School Buildings; Secondary Education; Junior Middle Schools; Fuh Siang Union Girls' High School; Albright High School; Future of Boys School, Tungjen, Kweichow; Theological Training.

IX. The Medical Department

Medical Missions in China; Evangelical Hospital at Liling; Tungjen Hospital; Emma Dubs Memorial Hospital, Yuhsien; Status of Medical Work; Chinese Attitude Toward Foreign Medicine; Medical Missionary Purpose; Great Needs Shall Exist; Problem of Reopening Yuhsien Hospital.

X. The Industrial Department

Shenchow Embroidery Mission; Objections to This Type of Work; Other Types of Industrial Missions; The Evangel Press.

XI. Mission Property and Affairs

East Hunan Mission Property; West Hunan-Kweichow Mission Property; Estimated Losses and Cost of Reconditioning; Desirability of Location; Model Plans for Mission Buildings; Titles to Property; Insurance; Kuling Property; Mission Matters; Election of Superintendent.

JAPAN

XII. A Survey of Protestant Missions

Present Status of Protestant Missions; Evangelistic; Educational Work; Medical Work; Philanthropic Work and Social Service; The Relation of Our Work to the Christian Movement in Japan; Japan as a Mission Field.

XIII. The Evangelical Church in Japan

Origin of Evangelical Mission; Our Field in Tokyo, Idzu Peninsula, Osaka, Kyoto, Kobe, Nagoya, Koriyama, etc.; Practical Value of Types of Work We Do; Possibility of Development of Fields.

CHAPTER

XIV. The Missionary Staff

Contribution of the Foreign Missionary; Are Missionaries Wanted in Japan; Our Missionary Staff; Request of the Japan Mission Council; Findings of the Commission; Term of Missionary Service; Salary Scale; The Problem of Language Study; Furlough of Missionaries; Missionary Retirement Fund.

XV. The Native Church and Its Workers

Interdenominational Organizations; The Native Pastor; The Bible Woman; Other Workers; Support of Native Workers; Salary Scales of Native Workers, Pastors, Bible Women, Kindergarten Teachers; Pension Plans; The Japan Conference Ministers' Aid; The Bible Woman's Pension; Kindergarten Teachers' Pension Plan; Lay Forces of the Church; Special Training of Japanese in America.

XVI. The Evangelistic Department

The Sunday Schools; The Evangelical League of Christian Endeavor; The Woman's Missionary Society; English Bible Class Work; The Year Round Evangelism; Converts and Baptisms; Church Membership; Rural Work and Its Needs; Newspaper Evangelism; Future Needs in Evangelism.

XVII. The Educational Department

Official Reports of Public Schools; Institutions Visited; Present Status of Christian Education; Cooperative Work in Schools; Evangelical Educational Work; Tokyo Bible School; Kindergarten Training School; Findings of the Commission; Japanese Kindergarten Training School; The Girls' High School; A Substitute Proposal; Evangelical Kindergartens; Evangelical Kindergarten Teachers' Union; Kindergarten Building Requests; Theological Seminaries; Aoyama Gakuin; Findings of the Commission.

XVIII. Social Service Department

The Deaf Oral School; The Aisenryo; Mukojima Nursery; Women Workers in Japan; Factory Meetings; Osaka Canals and Work Among Boatmen.

XIX. The Japan Conference

Japan Conference Appointments; Conference Statistics; Real Estate Owned; The Shadan; Annual Meeting of the Shadan; Findings of the Commission; The Churches and Mission Buildings; Japanese Parsonages; Future Needs; Missionary Residences; Property of the Board of Missions; The Johoku, Osaka Property; Joto, Osaka relocation; Kobe-Osaka Missionary Residence; The Thirty Year Plan of Self Support; The Krecker Memorial Project; The Japan Mission; Annual Reports; Mission Financing.

FOREWORD

New Testament teaching is plain and definite. Christ came to establish a world-wide Kingdom of righteousness and love. He made the accomplishment of this purpose, the primary obligation of His Church. He assured His abiding presence to cope with the sublime undertaking. No Christian Communion today denies that the Church's supreme task is to carry the saving knowledge of Christ to all mankind.

Through all the centuries it appears that "one increasing purpose runs" the desire to make Jesus Christ known to the world; that the only entirely successful missions have followed the consecration of especially selfless souls who have made Jesus the centre of their message, and continually restated His purpose "to draw all men" unto Himself.

Facts are the fingers of God. To know the facts is basic to intelligent interest. Knowledge does not always kindle zeal, but, zeal is "according to knowledge," and, will not exist without it. In vain shall we look for an absorbing passion, for the prompt and universal spread of Gospel tidings, for replenished missionary treasuries and full missionary ranks, unless and until the individual believer is brought face to face with the facts which make the March of Modern Missions the marvel of the past Century.

The Missionary enterprise today has many critics, but, it has no rival. No other religion—Hinduism, Buddhism, Confucianism, Mohammedanism has any hope of winning the nations. One and all, face the setting sun. "What do you think of Jesus?" was asked of a thoughtful scholar in a non-Christian land." The answer came "There is nobody else who is seriously bidding for the heart of the world except Jesus Christ. There is nobody else on the field." And, the reason is gradually but irresistibly over all the world, the conviction is growing that no higher ideal, no nobler aim is there, or, can there be, for the race or the individual, than to become like Him, who gave Himself for us all.

Foreign Missionary work is yet in its early stages. In 1842, after thirty-five years of sowing and weeping, of praying and waiting there were only six known Protestant Christians in China. Ten years later the number was 350, and, by the end of the Century, one hundred thousand. Every mission station in China is acknowledged by Chinese to be a centre sending forth forces which relieve all kinds of suffering, cut the roots of ignorance and superstition, and send forth soul-saving, life-transforming truth and power. The essential fact, however, is that these forces so inherently potent, have been inadequate for the task. The Christian movement has only demonstrated,

that if sufficiently strengthened, it can both in the quantity and quality of its work meet the need of China; and, that in their character and the nature of their potential resources, the Chinese may become a major factor in the upward movement of the world.

In Japan, the farmer and fisherman classes, which form the backbone of the nation, and constitute seventy per cent of its people, have never really had the privilege of hearing the Gospel; while the great commercial and industrial classes have barely been touched. Success or failure here will not be confined to Japan. Unless all the signs are deceptive, much of the world's history, during this century, will center around Eastern Asia. Great social, political and religious changes are at hand. If Japan should be given over to materialism and infidelity, the Church will have lost a powerful ally, and will have her difficulties increased. If Japan speedily becomes a Christian nation, Korea, Siam, and vast China will be profoundly influenced by the event itself; while the Japanese Christians, imbued with a missionary spirit, would join the Churches of the West, in hastening forward, to bring about the redemption of Asia. The thorough Christianization of Japan means the Christianization of the Orient.

To outline certain facts relative to our Missionary task in China and Japan is the humble aim of this report, purposely, compressed into a narrow compass to catch the hasty glance of these busy times. So fast is the pace, that, while we write, a new statement becomes needful; and so wide is the field that years are scarcely adequate to its proper investigation. Deeply conscious of its limitations, the work is sent forth on its mission, with the prayer, that in some small measure, it may prepare the way of the Lord, make His paths straight, and lift up a standard for the people. And, that its readers may be lead into so clear a realization of the unsearchable riches of Christ, and so warm a sympathy of His redemptive purposes, that, they cannot but eagerly share with the groping, unshepherded millions of the Orient, Him, who is the Desire of all Nations.

Kneeling before our great and loving Lord—let us ask Him to help us see the world, as He sees it, in all its sin, want and helplessness; that we may feel that compassion for it that brought Him to the cross; that we may live for that for which He lived and died; that we may be quickened by His resurrection power into the light and joy of His love carrying on to the ends of the earth.

J. F. DUNLAP,
Chairman of the Commission.

THE REPORT OF THE COMMISSION TO THE ORIENT

Chapter I

REPORT OF THE COMMISSION TO THE ORIENT

To the Board of Missions
of the Evangelical Church:

The Commission to the Orient, created by the Board of Missions of the Evangelical Church at its eighty-ninth session, held at Salem Evangelical Church, Bay City, Michigan, October 10th, 1927, respectfully submits the following report.

Origin of the Commission

"Upon motion of Bishop S. C. Breyfogel it was voted to send a Commission as soon as conditions warrant to visit our missions in the Orient, particularly in China. It was voted that this Commission consist of a Bishop to be elected by the Board of Bishops and George Edward Epp, Executive Secretary-Treasurer of the Missionary Society."

Board of Missions, Bay City, Michigan.

After two years of waiting for an improvement in the political conditions in China, the Commission, consisting of Bishop J. F. Dunlap, representing the Board of Bishops, and George Edward Epp, Executive Secretary-Treasurer of the Missionary Society, planned to visit our Missions in the Orient in the fall of 1929.

The Board of Missions in Ninety-First Annual Session at Kitchener, Ontario, Canada, on September 28th, 1929, gave the Commission the following instructions:

"Instructions to the Deputation visiting the Missions in the Orient.—We recommend the following, in addition to references concerning specific items appearing in records of the Executive Committee and previous Board Sessions:

The Commission is instructed to secure all possible data and information.

A—In China

(a) As to the desirability of location of existing institutions. such as hospitals, schools and chapels.

(b) The advisability of reopening the Embroidery Mission at Shenchowfu.

(c) The condition of the properties of the Missions, cost of reconditioning, etc. Also of the property loss of missionaries on the field or at home as a result of the recent disturbances.

(d) As to the legal requirements for the management and arrangement of curricula in Mission Schools, and also the relation of missionaries to native workers in educational, evangelistic, and medical departments.

(e) As to the advisability of Conference or other form of organization in the Mission in China.

(f) As to the increase or decrease of the number of workers needed in the various fields and the qualifications and types of new workers required by the changed conditions.

(g) As to possible or desirable changes in the system of financing on the field.

(h) As to the possibility of securing a larger measure of financial support on the part of native churches, and how to bring this about.

(i) To determine the status of the China Indemnity notes, being held by the Board of Missions.

(j) To study the present salary scale for missionaries.

(k) Any other matters not specified above which in their judgment may need investigation or possible readjustment.

B—In Japan

(a) The adaptability and adequacy of buildings and equipment throughout.

(b) The adequacy or otherwise of our missionary personnel as to the number and as to specific qualifications.

(c) The efficiency or otherwise of native leadership.

(d) The practical value of the types of work the Mission is doing, and the degree in which they are essential to Kingdom building.

(e) The problem of the training of our native ministry. Is the present method a satisfactory one?

(f) The project of relocating Orphanage and the questions of Orphanage expansion.

(g) The development of Institutional work. How far?

(h) The feasibility of the 30-year plan of self-support.

(i) The development of the building program in relation to the 30-year plan of self-support."

Route of Travel

The Commission left Cleveland, Ohio, on October 14th, 1929, and sailed from Seattle, Washington, on the S.S. President Taft on October 19th, 1929, arriving in Yokohama on November 1st. This day was spent with our missionaries and Japanese pastors in Tokyo. Kobe, Japan, was reached the following day and our ship dropped anchor at Shanghai, China, on Tuesday, November 5th, 1929.

BISHOP J. F. DUNLAP
Chairman

GEORGE EDWARD EPP
Secretary

THE COMMISSION TO THE ORIENT

After two days in Shanghai we proceeded by rail to Nanking, the capital of China, and from there by ship to Hankow where we arrived on November 10th, 1929. From there to Wuchang, and from thence by rail to Changsha, Hunan, where we arrived the morning of the 12th of November. After a busy day of final preparation we began our trip across Hunan on November 13th, via Siangtan, Pao Ching, Tao Hwabin, Shih Lishang, Lungtan, Hong Kiang, Chien Yang, Yuanchow, May Yang, and from thence across the western border of Hunan into the Province of Kweichow via Ma Long Chi to Tungjen, where the Commission arrived safely, accompanied by Supt. C. C. Talbott, on the afternoon of Monday, November 25th, 1929, having completed this journey of some ten thousand miles in the record time of forty-two days.

After ten days in and about the city of Tungjen the Commission proceeded via a small boat to Chenki, Pushi and Shenchow. After five days in this city we proceeded down river via Tao Yuan, Changteh, and from there via motor launch to Changsha, which city we reached the day before Christmas.

We spent the holiday season in and about Changsha visiting missions, institutions and organizations. In January we undertook an itinerary of our East Hunan fields and outstations. We arrived at Liling on December 31st, 1929. After several days in conference with the East Hunan missionaries we left Liling on January 3rd, 1930, for Yuhsien and proceeded from there to Chaling, the southern-most station. The rest of the month of January was spent in visiting outstations on the various fields. Each week-end was spent at the main stations, namely, Yuhsien, Liling and Siangtan. January 27th witnessed our return to the capital city of Changsha, where further conferences with missionaries and Chinese pastors preceded the holding of the Annual Chinese Church Meeting, beginning on Sunday, February 2nd, 1930.

Thursday, February 6th, was our last day in Changsha, at which time we boarded the train on our return trip to Hankow. After a day in Hankow, spent in waiting for the Hankow-Peking Express, we were able to get started at 3:30 A. M. on February 8th, 1930, and after an eventful trip through the Provinces of Hunan, Hupeh, Honan, Shanshi and Chihli, we arrived at Peiping (Peking) on February 10th, 1930. Here the next five days were spent in conference with missionary leaders of various Boards, in interviews with the American Minister and visitation of points of interest. February 15th found us on our way to Mukden, Manchuria.

Sunday, February 16th, was spent at Pyengyang, Korea, where we visited the Presbyterian and Methodist Mission stations. Seoul, the capital of Korea, was reached on February 18th. Two days were spent in a similar manner in this capital city of the Land of the Morning Calm. From there we proceeded by rail to Fusan, thence by ship to Shimonoseki, Japan.

Our first stop in Japan was in the Kobe-Osaka region where we spent ten days, making our headquarters at the home of Missionary Harvey Thede. During this time we visited our work in the cities of Osaka, Kobe, Kyoto and Nagoya. After this our headquarters was Tokyo, from which place we visited our work in the various districts of Tokyo and its environs. Trips were made to the Koriyama district, the Chibba Prefecture, Togane and Ohara. Churches on the Idzu Peninsula were also visited, namely, Numazu and Shimizu. Our visits at all of these points have been reported at length through the columns of the church press.

On April 8th, 1930, the Commission sailed from Yokohama on the S.S. President McKinley, arriving at Seattle on April 19th, 1930, and at Cleveland, Ohio, on April 23rd, grateful to God and the Evangelical Church for traveling mercies, comparative good health, providential protection and a safe return from this strenuous, exacting and yet, in many respects, profitable, blessed and glorious trip to our mission fields in the Orient.

The Commission traveled approximately twenty-four thousand miles on this journey, making use of all conceivable means of transportation such as: express trains, ocean liners, sampans, rickshas, launches, river boats, junks, automobiles, busses, sedan chairs, mule-back, ox-carts, box cars, electric trains, ferries, and last, but not least, negotiating many wearisome miles on foot.

Plan of Procedure of the Commission

Your Commission is fully aware of the fact that it had set before it a stupendous task. Due to the abnormal conditions prevailing for several years in China, and the cumulation of missionary problems which crowd each other for solution in this field to study at close range, make surveys, and come to definite conclusions in order that suitable recommendations might be brought to the Board of Missions, is no easy task. Your Commission feels deeply the grave responsibilities thrust upon us. We have weighed carefully and prayerfully the evidence and facts presented to us. We have endeavored to arrive at conclusions which shall have the best interests of the work in view. It is our humble prayer that we have not failed altogether in this undertaking.

In outlining our approach to and plan of procedure in our task the Commission organized itself with Bishop J. F. Dunlap as Chairman and George Edward Epp as Secretary. On our outward journey we assembled the various matters of business, referred to the Commission by the Board and its Executive Committee during the last several years, into an agenda which we presented for consideration at various gatherings. We determined upon the following plan of procedure:

1. A program of visitation of the work of other Boards and Missionary Agencies in China.
2. Interviews and conferences with missionaries and native church leaders.
3. Consultation with Government Officials.
4. Conferences with educational leaders and visitation of institutions of various grades and types such as: Primary, Secondary or Middle Schools and Higher educational institutions.
5. A careful examination of medical institutions, hospitals and medical colleges, clinics and dispensaries.
6. A thorough study of our own work through personal contact and visitation of as many fields and outstations as possible.
7. Conferences with our missionaries in each mission.
8. Consultations and interviews with native leaders and groups of pastors and other workers.
9. A careful gathering of all data bearing on our task and the formulation of our findings and recommendations.

VISITATION OF THE WORK OF OTHER BOARDS IN SHANGHAI.

We made our headquarters at the Missionary Home where workers from all parts of China congregate as they enter and leave this port; on an average sixty to seventy missionaries are found here daily.

We visited the Missions Building where the Councils of a number of the larger Boards of the United States and England have their headquarters, such as: Methodist, Baptist, Presbyterian and London Missionary Societies, and where the offices of the interdenominational Agencies are located, namely, The National Christian Council of China, The American Bible Society, The Church of Christ in China.

We visited the Christian Literature Society in charge of Dr. D. MacGillivary, of the United Church of Canada; St. John's University; the Southern Methodist Girls' Middle School; the English Community Church; the Presbyterian Press; the Commercial Press; the Fitch Memorial Church; China Inland Mission headquarters and had extended interviews with missionary leaders, such as: Dr. Patton, of the Presbyterian Board; Bishop Keeney, of the Methodist Church; Rev. C. E. Lobenstine, Associate General Secretary of the National Christian Council; Rev. C. L. Boynton, of the China National Christian Council; Dr. Lacey, of the American Bible Society; Dr. A. R. Kepler, Secretary of the Church of Christ in China.

In Nanking we were entertained in the home of Rev. C. Stanley Smith of the Nanking Theological Seminary. In this old classical capital city we visited the stations of the Presbyterian Church, the Union Bible Woman's Training School, the Hillcrest American School, Miss Kelley's Girls' and Women's School, as well as the Nanking University, the seat of the former Nanking Missionary Language School. It was our privilege to have an extended conference with

Drs. Price, James, and Rowe of the Nanking Theological Seminary and Rev. Drummond of the Presbyterian Mission and Rev. Samuel Mills, former Director of the Language School.

At Hankow we made our headquarters at the Christian and Missionary Alliance Home, where we made the acquaintance of a number of missionaries of other Boards from various parts of China, and Tibet. In this city we visited the Episcopal Cathedral, Bishop Roots, The British School. Due to the kindness of Rev. Harold D. Rattenbury, Chairman of the Hupeh Synod of the Wesleyan Methodist Mission, we were cordially received and entertained at this station, and under his direction visited the various departments of their work, evangelistic, educational and medical. At Wuchang, which lies just across the river from Hankow, we visited the Central China Union Theological School, of which Rev. Bonley is Principal. At Hankow we had an extended conference on medical work with Drs. Pell, Allen, and Hadden of the Wesleyan Mission.

In the province of Hunan we undertook to make a careful investigation of the work of other Boards and Missionary Agencies. In the city of Changsha, on the day of our arrival, Bishop Roots of the Hankow Episcopal Diocese, was kind enough to consult with us on many missionary problems. In this city, at different intervals of our stay in China, we visited the Liebenzell work, their Hudson Taylor Memorial Hospital and School for Blind Girls; the Wesleyan Methodist Mission, the Norwegian and Swedish Mission, the Presbyterian Mission, the Y. M. C. A., the Yale Mission Union Boys' Middle School, the Yale Hospital and Medical School, Faith Orphanage, conducted by Rev. J. Cammeron, The Hunan Bible Institute, and Hunan Union Theological School.

On our journey across the province of Hunan into Kweichow we were kindly entertained a number of nights at stations and outstations of the Liebenzell, the German section of the China Inland Mission, and thus had opportunity to investigate the work of these friends in places like Pao Ching, Tao Hwa Ping, Chih Li Shan, Hong Kong, Chien Yang, Yuanchow and Mayang.

At Shenchow we spent a day with the missionaries of the Reformed Church. At Chenki and Tao Yuan we visited the American and Spanish Catholic Missions. In Tao Yuan, Rev. Jenkins of the Presbyterian Mission, and at Chengteh, Dr. Tootell of the Presbyterian Mission entertained us and showed us the various types of work they are doing in these cities. The Liebenzell and Presbyterian Missions in Siangtan were also visited.

Peking, the age old capital of China, a great missionary center, offered splendid opportunity to witness the work of other Boards and Agencies. Here the London Mission, the Methodist Episcopalian, American Presbyterian, Anglican, Congregational, Lutheran and other Boards are actively engaged in evangelistic, educational and medical work, much of which we were able to see. Besides these we

were privileged to inspect the Peking Union Medical School and Hospital, the gift of John D. Rockefeller; the Yeng Ching University, conducted by the London, Presbyterian, Methodist and American Boards; The Indemnity College known as the Tsing Hwa; The American Bible Society; the Peking Missionary Language School; the American School and the Peking Theological Seminary.

En route to Japan, via Manchuria, we were fortunate to be entertained at Pyengyang, Korea, the largest Mission Station in the world, a city of 125,000 population which has fifteen Presbyterian and nine Methodist churches with an average combined Sunday attendance of 15,000 people. Here we visited colleges, Theological Seminaries, Middle Schools for Boys and Girls, and many churches.

At Seoul two days were spent in similar manner in which time we saw much of the work of Severance Hospital and Medical School, the Methodist Theological Seminary, Ewah Girls' College, Chosen Christian College and Middle Schools for Boys and Girls.

We wish herewith to record our sincere appreciation and gratitude to missionaries and native leaders of the various Boards and Agencies who assisted us in our program of visitation, investigation and gathering of data. These missionaries are a highly educated, devoted and consecrated lot of men and women; they are doing a great work. American Christian representatives in the Orient are a credit to the West.

CONSULTATION WITH GOVERNMENT OFFICIALS.

At intervals along the route of our travel we made it a point to call upon the Magistrates, the civil officials in charge of their respective districts, in order to gain what information we could concerning the conditions of the country through which we were traveling. In Shanghai we were dinner guests at the American Embassy with Mr. and Mrs. Meinhart, one of the Consuls formerly stationed at Changsha.

In Hankow we were granted an interview with the Honorable Mr. Lockhart, American Consul General. At Peking we were accorded the privilege of an interview at the American Legation with the newly appointed American Minister, the Honorable Mr. Nelson Trusler Johnson, and Messrs. Perkins, Denby and Vincent, members of the staff.

Everywhere along the way we took pains to interview those in charge of educational and medical institutions. The bulk of our time, of course, was given to a thorough study and investigation of our own work in the East Hunan and West Hunan-Kweichow areas, where we conducted conferences and consultations with our missionaries and native workers covering many days at a time.

Through the constant use of the eye and ear gate we were able to gather a great amount of data and information. Gradually opinions and convictions clarified and are recorded in the succeeding pages of this report.

Chapter II

CHINA

A Study of Our Fields in Relation to the Whole Missionary Program

The Present Status of the Missionary Movement in China

Change is the keynote of the present situation in China, both with reference to the political status of the nation and to the Christian movement. Always we are under necessity to bear in mind that this is an abnormal time in China. Everywhere throughout the land is felt the economic pressure of the still unfinished revolution. Since 1912, or the inauguration of the Republic, China has been in the throes of civil war. To create order out of chaos is a stupendous task, because of the drag of illiteracy, the inertia of the masses of the people, and the inadequately trained leaders. China's political leadership is young, so is the leadership in the Christian Movement.

The country is in the control of the military. A year ago there were eighty-four armies with eighteen independent divisions and twenty-one independent brigades. It is estimated that three million men and boys are under arms. With constantly recurring opposition the Nanking Government has before it an almost overwhelming task of reconstruction, unification and amalgamation.

The Christian Church in China has been directly and indirectly affected by political changes, civil wars, communistic activity and the anti-religious and anti-Christian Movement which started in Peking, in 1922. There has been a backward drift. The Christian Movement has lost some momentum; viewed statistically it has gone back in membership, in institutions and leadership. It has lost some of its prestige of a decade ago. It has slowed up in evangelistic fervor in certain areas, progress is difficult in the whirlpool of chaos. Yet it is also true that Christianity has penetrated deeply into the social, educational and religious life of China. The Fuin Tang, "The Mission Hall or Church" is known everywhere. A noteworthy number of China's leaders have been trained in Christian institutions and been deeply influenced by Christian ideals. About two hundred officials in Government employ in Nanking are Christians.

Missions and Missionaries

There are at present 187 different missionary organizations at work in China. Of these 110 are under the direction of various church and mission board agencies. In 1929 there were in China

4,744 missionaries; of these 1,324 are the wives of missionaries. In 1926 they occupied 729 cities or districts, in 1928, 313, and in 1929, 518 cities or centers, which reveals the fact that missionaries have returned to many of the interior sections of the country. Twenty new mission stations have been opened in 1929. In the year 1924 there were 6,043 missionaries in China. We list here the distribution of missionaries according to several provinces; Kiangsi, 820; Kwangtung, 505; Shangtung, 459; Fukien, 340; Hunan, 191; Kweichow, 43. A year ago there were in the province of Hunan only 125 missionaries, and in Kweichow, 18. We discover that in Hunan, with the exception of the Liebenzell Mission, practically all Mission Boards have only 50 per cent of their staff of missionaries on the field. For the entire country 70 to 75 per cent of the former number are at work on the stations. The average length of missionary service in China is now approximately thirteen years.

The almost universal evacuation from mission stations early in 1927 and the rising tide of nationalism have created far-reaching problems in the Christian Movement. The missionary-centric, evangelistic urge of the early stages of the movement in China is shifting to Chinese church-centric longing for leadership. Viewed as a whole this is a very hopeful sign, but not without grave issues. With reference to the outlook of the Christian Movement in China one may be either pessimistic or optimistic, depending upon where one looks. To some the whole matter spells conflagration while others view the situation as the dawn of a better day.

The Christian forces in China have launched a five year forward movement. Christianity has now gone from a defensive to an offensive attitude. No generally accepted objective has yet emerged, but emphasis is placed upon issues such as these: (1) religious education, (2) making the church fully literate, (3) a study of the relation of church and youth, (4) upbuilding of home life, (5) stewardship of life and possessions, (6) personal evangelism, (7) the problem of the economic struggle of rural and urban churches. Three slogans are being formulated: "teach the church," "know the church," "serve the community."

In view of all of these facts your Commission is not given to blind optimism nor hopelessly lost in despairing pessimism. The great catastrophe and evacuation of our mission stations in 1927 was not an unmixed evil. Undoubtedly some good has come out of it. The churches and Christianity were criticized, condemned and attacked. Church property, hospitals, schools were occupied, ruined, burned. Chinese and foreign Christians were reviled, mocked, ridiculed and some killed. But out of this background has emerged (1) a reduced spirit of self-complacency; (2) a re-valuation of missionary work, and the making of new adjustments and policies; (3) it has forced Chinese Christians to think more largely for themselves; (4) the entire experience has been a severe test of their loyalty to Jesus

Christ. To a large degree the whole affair has weeded out the unfaithful, and those who remain ought to understand more fully the meaning of being a follower of the Lord Jesus Christ. The success of the Christian Movement in China is not altogether measured by the size of the church roll.

It is our deepened conviction that Christ alone can bring China out of its ignorance, misery and sin, and that the gospel alone is the power of God unto salvation to every one that believeth.

Mission Work in Hunan

Hunan is slightly larger than Korea. It is in the same latitude as Egypt and Florida. It has 75 counties; Changsha is the capital. Three-tenths of its surface is mountainous; six-tenths water; one-tenth plain. The mountains are wooded. The rivers flow in a northerly direction into Tung Ting Lake, which is a large important body in the summer time, covering 4,000 square miles. The climate is sub-tropical, moist; the temperature rarely falls below freezing. Sixty per cent of the people are farmers, whose chief products are cereals, beans, cotton, tea, grass fibers, sweet potatoes, peanuts. Seventy per cent of the farmers are tenants. Mandarin, with local variations, is the prevailing language.

Eastern Hunan has two railroads in operation: the Wuchang-Changsha line and the Changsha-Chuchow section of the Canton-Hankow Railway, which runs to the Pingsiang coal mines in Kiangsi province via Liling. Military automobile roads are being constructed to connect various parts of the province. These lessen materially the burdens of missionary itineration and travel. Such a road now leads from Liling via Yuhsien to Chaling. Another runs from Changsha via Siangtan through Pao Ching and Tao Hwa Pin into the interior of the province.

Most of the large cities in Hunan can be reached by river. Steam launches, Chinese junks and smaller river craft ply the navigable streams. There are practically no cart roads to be found in Hunan, only narrow, rough, winding foot paths, paved here and there with a single line of irregularly laid heavy stone slabs.

Nineteen Missionary Societies are at work in Hunan, nine of these societies are American, three British, three Continental and four International. All but three of the 75 counties of Hunan are claimed by these various Missionary Societies. However, one-third or twenty-five of the counties are still unoccupied as mission stations. Foreign missionaries reside in forty cities and have supervision over four hundred evangelistic centers, and an equal number of unorganized preaching places. Twenty of the 75 hsiens, or counties, are occupied by more than one Missionary Society.

Hunan ranks below all of the coast provinces in the total number of evangelistic centers. Three-fourths of the evangelistic centers in Hunan are in the eastern half of the province. Hunan has one evan-

gelistic center to every two or three hundred square miles, while the Province of Honan has one for each one hundred and fifty square miles, and Fukien one evangelistic center to every forty square miles. Hunan has always been known, in missionary circles, for the preponderance of evangelistic over educational and medical work. In 1916 eleven per cent of the workers were engaged in medical work; 17 per cent in educational and 72 per cent in evangelistic work. Due to the general closing of educational institutions and medical work since the evacuation in 1927 the proportion of evangelistic workers is still the largest.

The East Hunan Mission

The organization of the East Hunan Mission dates back to the General Conference of 1898 which authorized the Board of Missions of the former United Evangelical Church to take the necessary steps toward locating a Mission in China. In June of 1899 the committee, which had been charged with the duty of selecting the field, recommended Hunan Province, China. On January 10th, 1900, Rev. and Mrs. C. Newton Dubs were appointed missionaries to China with power to locate and found the Mission. The family arrived in Shanghai, China, on December 19th, 1900. On May 21st, 1901, Dr. Dubs gained entrance to Changsha, the capital of Hunan. He returned, however, to Hankow for language study. His next trip to Hunan was made in November of 1901. After returning to Hankow, in December, Dr. Dubs brought his wife and son to Changsha, where a house was rented and our first chapel opened on June 15th, 1902. Mr. Liu was the first evangelist associated with Supt. Dubs.

Changsha Circuit

Changsha City Churches. Our Mission was the third to establish itself in this city. Today the following Protestant societies are engaged in various types of mission work: the Episcopalian, Presbyterian, Church of Sweden, the Evangelical, Liebenzell, Norwegian Mission, and the Wesleyan Methodist. In addition thereto the Seventh Day Adventists and Roman Catholics conduct missions. Changsha, with a population of 345,000, is the capital of Hunan.

Industrially and commercially the city out-ranks any other in the Province. Along the riverbank at both ends of the city may be seen large industrial plants whose huge smoke-stacks tower above their surroundings and belch forth soot and grime in truly western fashion. Dazzling store-fronts invite the passerby into well-stocked shops where the trade is brisk. Changsha has the reputation of being the cleanest city in China. Its main streets are well paved with granite blocks. It is the only city of consequence in south China, which withstood the Taiping rebels over half a century ago. The chief

commercial commodities are rice, tea, paper, tobacco, hemp, brass, eathenware and antimony. The river is filled with craft of every description from sanpan to sizable steamer. A good military auto road runs to the south to Siangtan and westward from there. The main line of the Canton-Hankow Railroad connects the city and surrounding district with down-river ports.

The London Missionary Society had purchased a plot of ground outside of the city, but our Board was the first to purchase a church property inside the city of Changsha. In October, 1902, work was begun under difficulties. Bad rumors were circulated concerning the foreigners. It was said that the foreigners had poisoned the wells and thus caused the epidemic of cholera. The after-effects of the Boxer Rebellion were still noticeable in Hunan, which was the last of the eighteen provinces of China to open to Christian missionary influence.

A memorable conference of Protestant Missions was held in Changsha on June 19th to 23rd, 1903. Ten of the thirteen societies then working in Hunan were represented at this conference, which undertook to allocate to the various co-operating Boards certain sections of the province as their allotted fields. At this meeting plans were laid for the entrance of Yale Mission into Changsha. In the course of years an outstanding educational work of collegiate grade was established. Yale also provided a hospital and medical school. Siangtan was entered by our workers in 1903. The Changsha congregation was organized with five charter members on October 11th, 1903. One of these had been a member of another Mission, and four were newly baptized Christians.

Reinforcements were sent in the persons of Rev. and Mrs. C. A. Fuessle who landed in Changsha in the fall of 1902. His first public speech in Chinese became his farewell address. Seriously ill he was necessitated to return to America where he died on December 11th, 1903.

In January 1904, Rev. C. C. Talbott, Rev. M. E. Ritzman and Miss Marie T. Hasenpflug arrived in China. On March 17th of this year a new street chapel was opened which had a seating capacity of two hundred. In November 1904, Rev. H. E. Voss and Rev. and Mrs. A. I. Ferch arrived on the field. The latter, however, were compelled to return to America within a year because of the illness of Mrs. Ferch. All of these new recruits were soon engaged in the study of the most difficult Chinese language. There was no language school for them to attend. With the aid of Chinese teachers they studied as best they could.

The port of Changsha was declared open to foreign trade in July of 1905. This opened the way for an influx of foreign business men who established their residence upon the island in the Siang river.

Our first Christian Endeavor Society in China was organized in October 1905. It served young Christians rather than young people.

The early years of missionary endeavor in Changsha were marked by repeated riots. April, 1910, marked such an occurrence. It was rumored that foreigners cut out the eyes of little children to make strong medicines. The Norwegian Mission building was attacked. The following day the China Inland Mission and the Wesleyan Methodist buildings were burned. Dr. and Mrs. Dubs were necessitated to flee, and all of their possessions were destroyed. Order was restored upon the arrival of five foreign gun boats.

Turbulent times continued in China, for on October 2nd, 1911, the Chinese revolution took place at Wu Chang near Hankow, and Changsha turned republican on October 22nd, 1911, without bloodshed. Mission work was interrupted for a month. Wives of missionaries had evacuated the city and gone to Shanghai for safety. In this year the railroad from Changsha to Liling, via Chu Cheo, was opened.

The Tong Pai Lu Church was dedicated in 1914. Rev. Timothy Richard, D. D., LL. D., Secretary of the Christian Literature Society in China, was the speaker of the day. Special meetings were conducted from June 14th to 23rd. This compound is very favorably located near the center of the city. On this compound, in addition to the church, are three missionary residences, a Girls' Boarding School, a Day School building, and ten Chinese buildings.

In October of 1923 we took possession of the Siao Wu Men Compound, which we had purchased from the Christian and Missionary Alliance. This property is favorably located on a newly widened street about ten minutes' walk northward from our main station. Only Chinese buildings are found on this compound. The street widening project took approximately twenty feet of our frontage.

Changsha Circuit—Out Stations. Lanli. This is one of the most important towns in Changsha county. It lies ten miles (30 li) southeast from the Capital on the Liu Yang river. The town is in the center of a rich rice district, which is very populous. A large and much frequented temple is found here. Christian work was begun here by the Christian and Missionary Alliance in 1912. This out station was taken over by our Mission in 1923. We have approximately fifty members on our roll. This congregation has never had a proper church building. A remodeled residence, which served for church purposes, was partially destroyed by the flood in 1926. It is hoped that a new building may be erected in the near future.

Lo Han Chuan. This town is located ten miles north of Changsha. The buildings are located in three groups. Our Mission is found in the central group. This too was a Christian and Missionary Alliance out-station which was opened in 1919. The flood of 1926 completely destroyed our building. A new house had to be constructed which served as chapel and parsonage. Our pastor was necessitated to flee before the communists in May 1927, and for two

years we had no worker stationed there. The congregation is very small.

Pehmaopu. Some four miles from the above named station, and seven miles northeast of Changsha, is Pehmaopu. It lies on the old main road from Changsha to Yochow. It is a small town which has lost most of its travel since the railroad has been opened. The Christian and Missionary Alliance began work here in 1917. In the course of years about thirty people have been baptized here. This church is served by the pastor who resides at Lo Han Chuan.

Wang Hsien Chiao, is a little town four miles beyond Pehmaopu. Recently new converts were baptized at this place, which may be the beginning of a larger work here.

Luk'eo, lies ten miles south of Chucheo on the railroad line to Liling. It is a fair sized place of 3,000 inhabitants. Our work began here in 1912. When the London Missionary Society withdrew from Hunan and turned over their work to the Presbyterian Mission, this station was given to our Mission because it was in our territory.

Chucheo is a city of 2,700 people with an dditional 1,000 residing near the railroad station. It is twenty miles up the Siang River from Changsha. Our work in this place began in 1904. In the following year our chapel was completely destroyed by a flood. It was rebuilt and work has been carried on there since.

SIANGTAN CIRCUIT

Siangtan City. Siangtan is a city of 125,000 inhabitants. It is the second largest in the province. It lies on the Siang river thirty miles south of Changsha. Excellent communication is established with the capital city by motor bus, launches or boat. It is a great shipping center. The rivers in China rise very rapidly in the rainy season. Siangtan has often been flooded. Three times our main street property has been under water. Our work in this important city began in May 1903 when Mr. Liu, our evangelist, succeeded in renting a place on Luh Chuh Street, not far from our present station. At first our three evangelists, Liu, Yu and Hwang, took turns in going to and serving the mission in Siangtan.

On April 7th, 1904, Rev. C. C. Talbott, who had arrived in Changsha in January, accompanied Superintendent Dubs on a visit to Siangtan and remained there. In July a new property, in the eighteenth ward of the city was purchased. The construction of a street chapel was begun in August. It was dedicated in March 1905. In the spring of 1905 Rev. H. E. Voss came to take the place of Rev. C. C. Talbott, who suffered from a long serious siege of illness.

A Sunday School was organized on May 15th, 1904 and a Christian Endeavor Society came into being in 1906. The first four baptisms took place on July 31st, 1904, a number of whom are still active in the work of our Church. In the first five years 61 were

REV. C. C. TALBOTT
Superintendent China Missions

REV. PAUL S. MAYER, D. D.
Superintendent Japan Missions

REV. C. B. WAHL
Secretary of the West Hunan-Kweichow Mission

REV. I. R. DUNLAP
Secretary of the East Hunan Mission and Council of Review and Reference

MISSION LEADERS

baptized and added to the membership of the church. A Day School for boys and girls was opened in 1906, but later it was made a school for boys only, and a similar institution was begun for girls in 1909.

During the Changsha riots in 1910 all women and children of missionaries in the city were taken on government launches to Yochow and then went, via Hankow, to Kuling. In August 1910 Rev. T. L. C. Suhr arrived in Siangtan. These were turbulent times. Supt. C. N. Dubs and Rev. W. I. Shambaugh came to the aid of the new missionary. Officials advised foreigners to leave the city, and our workers went to Changsha for a week. For a month no street chapel services could be held. A second compound, originally intended for the new church but afterward used for missionary residence, was secured by Rev. C. C. Talbott on October 28th, 1910.

In January 1906 the members desired to have a Christian burial ground and had $30.00 to contribute towards it. A suitable plot of ground about seven li distant was offered for $140.00 plus middleman's money and recording fees. By consulting with Mr. Lingle of the Presbyterian Mission it was decided that the two Missions buy the plot together. Later the Church of Corvallis, Oregon, sent $35.00 Gold to pay the balance of our half of the expense. They asked that it be called "The Mrs. Nellie Woodward Memorial Burial Ground." In Chinese it is called the Fuh-heh Shan, or Resurrection Hill. The senior missionary in charge of our work, together with the senior missionary of the Presbyterian Mission, constitute the committee having charge of the cemetery.

At the out-break of the revolution in 1911 Siangtan joined the rebellion. The missionaries again evacuated the station. Schools and street chapels were closed for a month. In the years that followed the movement of southern and northern army troops brought disaster again and again to this area. Looting and banditry were prevalent on every hand.

On April 19th, 1918, our workers secured permission from the Red Cross to open refugee camps for women and children. Three such places were opened in the city of Siangtan. On October 21st, 1919, our missionaries rented a small property across the Siang river. In 1920 our own compound served as such a station. Twelve hundred men, women and children were given shelter here.

The beautiful and commodious Keystone League of Christian Endeavor Church was begun on February 16th, 1922, and was dedicated by Dr. C. Newton Dubs on Sunday, December 3rd. This was an outstanding event in the Siangtan Mission. One hundred and eighty partook of communion. Dr. C. N. Dubs, Rev. and Mrs. C. C. Talbott, Rev. and Mrs. H. E. Voss, Rev. T. L. C. Suhr, Rev. D. R. Kauffman and Rev. A. H. Sanders, and all of our Chinese pastors, with two exceptions, attended the dedicatory service.

Two well arranged missionary residences are located on the compound some distance from the main street church compound. All

of these buildings are built of gray brick. In addition to the church, a street chapel and school house are located on the down town compound. A new Chinese pastor's residence is being constructed which is located to the rear of the Memorial Church.

Out-Stations. Huashih, is a thriving business center in a rich farm area about thirty miles from Siangtan. It has a population of approximately 4,000 people. Our Mission began work here in 1907. In 1910, during the Changsha riots, a member of the Boxer Society from Shantung stirred up trouble in Huashih and our chapel was destroyed.

Shihtan, a city of 4,000 population, lies nineteen miles from Siangtan in a coal mining district. Our work here began in 1914.

Shaepu, a village of 1,500 inhabitants, lies across the river from the city. It is in the center of a rich rice growing community.

Kutangchiao, is another out-station of the Siangtan Circuit. It has a population of one thousand. Our work in this place was begun in a rented chapel in 1916.

LILING CIRCUIT

Liling City. Liling, a city of 35,000 inhabitants, lies on the Luh Kiang River, a tributary of the Siang. It is the county seat of Liling county, which has a population of 700,000. The territory about Liling is mountainous, but the valleys are fertile. Tea and grass cloth are among the main products. A section of the Hankow-Canton Railroad connects Liling with the capital, Changsha, which lies forty-five miles to the north west. This railroad runs thirty miles east of Liling to Ping Siang, a coal mine region. Liling has long been known as a clean city.

The attitude of the people to Christian Missions was at first very conservative. The citizens are staunch idolators. Our Board was the first and only Mission in the county. In 1904 evangelist Liu was sent to rent a building. On May 5th, after serious difficulties, a street chapel was opened. Rev. M. E. Ritzman was our first missionary to enter Liling. He was stationed here, upon arrival, on December 24th, 1904. An evangelistic compound, in the heart of this city, was purchased and a chapel constructed thereon.

In 1908 another riot grew out of the ancient custom to collect for idol sacrifice. Each shopkeeper was compelled to contribute, according to his business. The local magistrate ordered Christians to contribute also. They refused and a riot impended. Supt. C. N. Dubs visited the American consul at Hankow. After a few weeks Peking wired the Hunan Governor to protect the Christians, according to the treaty.

Terrible floods have inundated Liling. The worst in forty years occurred in 1914. Many people were drowned. Their mud houses collapsed. Rev. I. R. Dunlap was the only foreigner on the station at that time and saved scores of lives with a small boat. Two

months later a still greater flood came, and Missionary Dunlap rescued hundreds of people from the roofs and lofts of their houses. Our Mission Compound was under two feet of water but the missionary turned it into a refugee station. Nine hundred people slept there that night. Three thousand were fed the next morning.

The Liling Church was dedicated on January 31st, 1915. Thirty-one men and women were baptized and united with the church. The building has a seating capacity of 250 on the main floor. There are eight commodious class rooms in addition to the main auditorium. Eight hundred can easily be seated in the building. Two missionary residences, in addition to a house for Chinese pastor and evangelist, and a Day School building and street chapel, are found on this evangelistic compound. The present Governor of Hunan has his private residence not far from our church. A small Roman Catholic Mission is located in Liling.

Liling was looted by government soldiers in 1918. Our property was seriously damaged. Missionaries had to flee and suffered severe losses. Rev. A. E. Lehman was wounded in the thigh. After long consultation the Chinese government promised to indemnify the Board and its missionaries and issued Chinese treasury notes in the amount of $83,000.00 Mex. The status of these notes is described elsewhere in this volume.

Medical Compound—East Gate. The Medical Compound contains 26 meo of land. Six and six-tenths meo equal one acre. This compound begins at the river street and continues up over the hill top. The hospital, nurses' home and foreign doctors' residences are located on the hill top approximately 100 feet above the street level. The dispensary is located down near the street. A little farther up the hill are found the residences for Chinese doctors and native nurses. The hospital is a two story structure with full basement. Two wings thereof are 71 x 30 feet each, while the middle section is 70 x 41 feet. A chapel extends to the rear from the middle section of the hospital. This building was constructed in 1917. It has four large wards and ten private rooms for patients.

Adjoining the medical compound to the west is what may be called the Central Compound, upon which are located the Superintendent's residence, two houses for Chinese teachers of Albright High School and another residence, formerly occupied by the missionary in charge of Albright High School. This contains sixteen and one-half meo.

Albright High School Compound. Across the street from the Central compound, and below the hill, lies the Albright High School compound which contain 24½ meo. On this is found the high school building, dormitory and gymnasium. At one end is located another residence for teachers. A large athletic field adjoins the campus. An overhead bridge connects the high school compound with the central compound. These three adjoining tracts of

land contain a little more than ten acres. They are of very irregular shape. From any of these homes or main buildings one has a commanding view across the river into the rural districts to the city of Liling. It is, without doubt, one of the finest mission locations in all China.

Liling Out-Stations. Weishan. Ten miles to the north of Liling is a place with 2,000 inhabitants known as Weishan. It is the center of large pottery industries. Our work was begun here in 1917. We had only a few members in this place but a native pastor has been recently stationed here.

Pehtutang, is twenty miles northeast from Liling in a rich farming area. Our workers who entered in 1913 were gladly received here, but later strong opposition developed and they were forced to leave the town. During the time of the visit of the Commission one of the members of our small congregation, Mr. Siao, contributed $600.00 and the Mission the sum of $300.00 with which a suitable building in the heart of the town was purchased, which will serve as our church and residence for the pastor.

Shanglishi, a city of more than 20,000 population, lies thirty miles northeast across the boundary line of Hunan in the province of Kiangsi. Fifty thousand people reside in the immediate vicinity of this city. Our work began here in 1914. Three years later we had fourteen baptized Chirstians. This large business center would merit the stationing of a foreign worker here, were it not for the fact that this place has been repeatedly looted by bandits who control the entire district. The city is unfortunately located on the provincial border. At least three times during the past year the city has been controlled by the bandits and communists, and our workers and Christians have been under necessity to flee.

Liutang, is another out-station on this circuit, ten miles to the west and south of Liling. It has a population of approximately 3,000, with 25,000 in the rural areas round about. Our chapel here was dedicated in 1916. In the next year thirty-nine people were baptized. In recent years considerable opposition has developed in this area.

Ta Chang, is served by the pastor of Liutang. We have only a small group of Christians here, and our property is correspondingly small.

Yuhsien Circuit

The city of Yuhsien lies approximately sixty miles south from Liling. A military motor road now connects these two cities. Yuhsien has a population of over 20,000. A small Catholic Mission is found in this city. The Evangelical Church is the only Protestant Missionary Society working in Yuhsien. Rev. M. E. Ritzman made his first trip to this city in 1905. In May of 1908

a building was rented for mission purposes. The first years of occupancy were very stormy, due to the severe opposition which arose. Our native workers were driven out again and again.

In this city we have three compounds; the evangelistic, or central compound, adjoins the main street of the city. On this is located a large brick church building, two missionary residences, a street chapel and several homes for Chinese workers. Adjacent to this compound is found the Girls' School compound, upon which an adequate school house was constructed some years ago. Next to the girls school will be found the medical residence compound, upon which a foreign doctor's house and a home for foreign nurses are located. Across the street is the hospital compound on which the Emma Dubs Memorial hospital and residences for Chinese doctors and nurses are located. The boys' school compound is separated from all the others. These buildings have been seriously damaged through military occupancy in recent years.

Yuhsien Out-Stations. Huangtolin, lies on the military auto road thirty-five miles north of Yuhsien on the way to Liling. The Commission spent a Sunday here. Our building, which was constructed of sun dried bricks, is sadly in need of repair.

Huangkongmiao, is served by the pastor of the above named out-station. Our property here was destroyed by the communists in 1927.

Huenchiaopi, is another out-station. Here our property is very old and in need of repairs. It is planned to replace the old building with a new structure to cost approximately $600.00. The congregation will bear half of this expense.

Lutien. This out-station, thirteen miles south of Yuhsien, was opened in 1916.

Huenluhan and *Hsiao Tsih,* lies thirteen miles northwest of Yuhsien and has a population of approximately 1,500 to 2,000. Our work here began in 1914.

Hsinshi, seventeen miles from Yuhsien, has a population of 3,000. In 1912 we rented a chapel here. The work has faced serious opposition and hostile attitudes. It has been without a regular worker during the past year. One of the neighboring pastors has conducted a weekly meeting here.

Chaling Circuit

Chaling City Work. The city of Chaling lies thirty miles east of Yuhsien. It has a population of 15,000 with an additional 30,000 in close range. Chaling County has 300,000 inhabitants. It is our youngest mission station, but the oldest to have had a resident foreigner. The China Inland Mission occupancy dates back to 1897, when a Chinese helper by the name of Ren was sent from Kingsi to rent a house. Chaling was the first station in Hunan to have a resident foreigner.

In December 1897 Dr. Frank Keller took up residence here a few doors west of our present site outside the walled city. In 1899 a mob wrecked his main building and Dr. Keller, and those associated with him, escaped by hiding in a bean curd shop across the way. Then came the Boxer uprising in 1900 and the missionaries returned to Changsha. Thereafter Dr. Keller established residence in Changsha. In 1902 the China Inland Mission withdrew from Chaling.

In 1908 Rev. M. E. Ritzman made a trip to Chaling, accompanied by soldiers. The formal opening of our work in Chaling took place in 1910, when colporteurs Cheo Han Ch'ing and Hu An Tao rented a building on the main street and a worker was definitely stationed here. In 1912 Rev. A. C. Lindenmeyer of Peotone, Illinois, was appointed to reside in Chaling. He succombed to a serious attack of acute appendicitis folowed by peritonitis and died near Yuhsien on October 31st, 1913. Other foreigners were stationed here in the years that followed, but Chaling had been the center of military, revolutionary and bandit attacks through all the years. Much opposition arose against the Christian enterprise at various times, so that workers and native Chirstians had to flee repeatedly.

In this city we have two compounds. The one known as the evangelistic compound is located on one of the main business streets of the city. On it are found a fairly adequate church building, a double missinary residence now occupied by Chinese workers, and other buildings used for school purposes. The second compound was intended for an educational plant and lies to the rear of the evangelistic center. There are a number of small Chinese houses on this tract in addition to a larger building, which was used for boys school purposes. The larger part of this tract of land has been used for farm purposes.

Chaling is now connected by military motor road with Yuhsien and therefore is in direct connection with Liling. The work on this circuit has been very difficult in the last several years. They have had to flee repeatedly because of the ravages of banditry and militarism.

Chaling Out-Stations. Tsingshwi. This town lies nine miles northeast of Chaling.

Yaopi, a village of approximately 1,500 inhabitants, lying somewhat south east and ten miles from Chaling, is served in connection with the former field.

Ku K'eo is a place eighteen miles south of Chaling. This was completely burned by Communists in 1928, and the flood in July of 1929 destroyed what remained of this city. It had a population of 2,500. The pastor of the small congregation in this city has been residing at Chaling, and visiting Ku K'eo as time and conditions permit.

Pengkiatsi is approximately twenty-eight miles east of Chaling. We have a small work in this place.

Kaolong, which is 20 miles north east of Chaling, is served in con-

nection with the former place. This town has a population of 2,000.

The unsettled conditions in Chaling county have made Christian work extremely difficult. Both pastors and people have lived in constant dread of bandits. It is surprising that under such disturbing conditions the work has held together as well as it did.

Summary

The East Hunan Mission field occupies 5 of the 75 counties of the Province of Hunan. A number of very large cities are found in this district. The area is composed of rich agricultural sections. It is also one of the most populous parts of Hunan. This district of the Province, was one of the first to be touched by the Christian missionary enterprise. The fact that a number of Mission Boards have occupied the main city centers, also accounts for the greater strength of the Christian movement in this district.

West Hunan—Kweichow Mission

For years the ministers and members of the Evangelical Association had thought of China as a mission field for the church. The first definite steps toward the founding of such mission were taken in 1898, when Rev. F. W. Voegelein, Supt. of the Japan Mission, was instructed by the Board of Missions to make a tour of inspection through China, with a view to selecting a field for our Church. The next year, at the General Conference, in session in St. Paul, Minn., Rev. Voegelein rendered his report. The General Conference resolved to open a Mission in China as soon as possible, and authorized the Board to proceed in the selection of a suitable location and the finding of missionaries. On February 9, 1904, three young men, graduates of North Central College were appointed, Revs. C. E. Ranck, A. H. Butzbach and E. F. Kellhoefer. They left the home land in September of the same year. The first year was spent in language study at Ichang. In the Fall of 1905 Bishop S. C. Breyfogel made an episcopal visit to our missions in Japan and in company with Supt. Voegelein journeyed to China. In consultation with leaders of other Mission Boards, the Province of Hunan was selected as our field, and the city of Shenchow, located in the north-western section of the province was chosen as our first station.

Schenchow has a population of 60,000. It is located on the hills of Hunan at the juncture of the Yuan and Yuen rivers, a thousand miles from Shanghai. Our Mission compound is located at the West Gate of this city, amid picturesque surroundings. At that time this city was unoccupied by any other Mission Board. However, Dr. W. E. Kelly, an independent worker, was carrying on a medical work at the East Gate of the city. Three years, prior to this, two China Inland missionaries, Bruce and Lowis, had been killed upon the streets of the city, and the British Government insisted upon

payment of a heavy indemnity, half of which was used by Dr. Kelly in the construction of his hospital and boys' school buildings, and the other half by the Yale Mission in Changsha. This indemnity had to be raised by the citizens of Shenchow, and has during the years that followed, been acting as a barrier to the advance of the Gospel in that city.

Dr. Kelly later joined the Reformed Church and that Board took over the work at East Gate while our compound was established at West Gate. At the West Gate we have four missionary residences, an industrial building, a girls' school, boys' school and a church.

The Missionary residences are on the hill top overlooking the city. The school buildings are found on the street level. In the heart of the city, which stretches for miles along the river front, is found our street chapel, Chinese pastor's residence and a day school building. All of the buildings of our mission in Shenchow were occupied by the military forces during the missionary evacuation in 1927. At times more than 1000 soldiers were quartered in the foreign residences on the hill-top.

Tungjen Circuit

Tungjen City. Tungjen is in the Province of Kweichow, about 150 miles farther up the river from Shenchow. It is a beautiful city, wonderfully situated among the everlasting hills. It has a population of about 35,000. Ours is the only Protestant church at work in this important commercial city. The chief products of the district are vegetable oils, furs, hides, and dye stuffs. Opium too, is produced in increasing quantities. The Tungjen station was opened in 1913 by Dr. and Mrs. F. C. Krumling and Rev. and Mrs. A. H. Butzbach. The beginning here was extremely difficult, because of local opposition by influential citizens and officials.

South Gate Compound. This is the medical compound, located near the south gate of the city. Dr. Krumling built the hospital and first residence on this place. In order to get lumber for these buildings, it was necessary to purchase a pine forest some thirty miles inland, cut the timber, secure a right of way to the river, and float it on rafts down river to Tunjen, where it was sawn by hand, into lumber and boards for our use. The hospital is located on the lower level of the compound near the street. A dispensary and chapel building are found at the street entrance. Two residences for foreign doctors are located on the hill-top.

North Gate Compound. This is the evangelistic and educational center of the mission. Rev. A. H. Butzbach built the first residence on this compound. An old Chinese building served for church purposes. The Lucy Bloker Memorial Church, with a seating capacity of about 500 was built later. A number of Chinese buildings serve day school purposes. In addition thereto, the Woman's Missionary

Society compound which adjoins this compound, has a fine residence for single lady workers. Next to this is found the modern and adequate girls' school building, formerly known as the Dah Deh girls' school, and afterward called the Minerva Spreng Memorial.

Middle South Gate Compound. A red brick church building and dispensary is located on the Middle South Gate compound. This serves as an evangelistic center. Street chapel services are conducted here night after night. A Chinese pastor's residence is also found on this compound.

West Gate Compound. Another tract of land known as the West Gate Compound belongs to our Mission. There are no foreign buildings on this tract. A number of Chinese buildings serve for a day school for boys. The other buildings are occupied by native workers.

Ming Deh Boys' Boarding School Compound. A six and a half acre tract of land, lying one mile north of the city of Tungjen was secured some years ago, for the purpose of establishing a Boys Middle School. Rev. C. B. Wahl was in charge of this project. A missionary residence was built in the heart of a pine grove. Semi-permanent school buildings were constructed on this tract. It is a beautiful site and would have served its original purpose well, but the disturbed military conditions have made it impossible to carry this project to completion. A boarding school for boys of primary grade has been conducted through these years, but the high school work has not yet been undertaken.

Tungjen Out-Stations

A number of out-stations are served from the city of Tungjen. Among these is Kiangkeo. This city is located some thirty miles farther inland. A gospel team under the direction of our evangelistic department in Tungjen has been engaged in evangelizing the towns and villages within a radius of twenty miles of Tungjen.

Chenki Circuit

A number of important cities between Tungjen and Shenchow were entered by our mission as early as 1914.

Chenki is an important city, well situated on a high rock, overlooking the river. The city is surrounded by mountains. It has a population of over 10,000. Being at the juncture of two important streams, it has a great deal of shipping. Coal mines are also found here. In addition to our Mission, the Passionist Fathers of the Roman Catholic Church have begun a work here. In this city we have two compounds. The first is on the main street of the city, which stretches along the water front. Here is located a missionary residence and a very adequate chapel or church building. The missionary residence which fronts on the street is entirely inadequate,

and should be replaced by a suitable residence on the other compound. To the rear of the church are found a number of Chinese buildings which may serve for residence and school purposes for some time to come. The other compound is not very far away. On it are a number of dilapidated Chinese buildings. This is known as the boys school compound. During the time of famine relief work, many boys were housed here. This tract of land would be suitable for missionary residence purposes. Chenki is a strategic center and should soon be occupied by a foreign missionary. The church as well as the out-station work, demands more rigid supervision.

Pushih. Another important city of approximately 15,000 inhabitants, lies seven miles down river from Chenki. It is a very busy commercial center. In this city our work has not prospered very much, due to the fact that we have not done active evangelistic work here. Our property is adequate for our needs. All of the buildings are Chinese, in structure. An elderly teacher and his wife have been in charge of the work in this place for fifteen years. Forty-six boys and girls were enrolled here in the school. One is impressed with the size of the buildings of this city, which is an evidence of past wealth. The work of this place has been supervised from Shenchow.

Supu is a city 90 li (30 miles) from Chenki. It is a city of equal or even greater importance than Chenki or Pushih. Here our mission has property which is adequate for our use for years to come. The work of this place has also suffered because of lack of missionary supervision. The entire Chenki circuit has been under the supervision of the missionary residing at Shenchow. Rev. E. A. Merian who was stationed here in 1921 was the first and only missionary to reside at Chenki. Since that the work has been carried on at these places, through native evangelists. The military and economic conditions have hindered the missionary from making as many trips to this area as the work demands.

Chapter III

UNION PROJECTS IN WHICH WE ARE INTERESTED

Church Union Movements

There has been in recent years an increasing agitation for unification and church union among many of the 110 different Board and Church organizations at work in China. There are several outstanding groups among whom programs of unification have gone forward. There are: The United Lutheran Church of China, known as the "Kakikungshan," organized in 1920 by five constituent Lutheran bodies; the Anglican which has united the Missions of the Church of England and the Protestant Episcopal Churches, known as "The American Mission." Farther reaching than these is the Church of Christ in China, which is organized into twelve Synods, 53 Presbyteries and more than 2,500 organized groups of believers with over 100,000 communicants, which includes one-fourth of the Christian forces of China.

The Church of Christ in China

The Church of Christ in China is the culmination of negotiations and plans begun in 1918, when at the Fifth Meeting of the Federal Council of the Presbyterian Churches of China there was a conference between the representatives of the Presbyterian, London Missionary Society and the Congregational Churches. During the years of deliberation the scope of the union grew to include other denominational groups. The first General Assembly Meeting was held in Shanghai, October, 1927. The following groups constitute the Church of Christ in China:

1. Independent Churches.
2. Swedish Evangelical Free Church.
3. United Brethren in Christ.
4. American Board, Congregational Churches.
5. London Missionary Society.
6. New Zealand Presbyterian Church.
7. Presbyterian Church in the U. S. A.
8. United Church of Canada.
9. English Presbyterian Church.
10. Reformed Church in America.
11. Presbyterian Church, South.

12. Reformed Church in U. S. A.
13. Church of Scotland.
14. Irish Presbyterian Church.
15. United Free Church (Scotland).
16. English Baptist Church.

Communicants connected with American Societies_____ 70,000
Communicants connected with British Societies_____ 50,000
American missionaries connected with the Church of Christ in China _____ 1,065
British missionaries associated with the Church of Christ in China _____ 532
Synods, 12; District Associations, 53; Organized Churches, 643; Other Preaching Places, 1,877; Ordained Pastors, 333; Other Evangelistic Workers, 2,072; Communicants, 112,467.

"A League of Christian Churches"

"A League of Christian Churches" was organized at Tenghsien, Shantung, November 29th, 1929, in the chapel of the North China Theological Seminary where just the day before the General Assembly of the Presbyterian Church of Christ in China was organized with nearly one hundred ministers, and a constituency of about 20,000. About fifty delegates representing twelve denominations were present: Presbyterian General Assembly; Irish Presbyterian Mission; Canadian Presbyterian Mission; American Presbyterian Mission, North; American Presbyterian, South; Christian Reformed Mission; American Lutheran Mission; Southern Baptist Mission; China Direct Mission (Taian Baptist); China Mennonite Missionary Society; Mennonite General Conference Mission; Ricksha Mission of Shanghai, and Shanghai Evangelistic Society. In sympathy with the League are these: Anhwei Church of C. & M. A.; Bethel Mission; Swedish Mission; Swedish Holiness Mission in China; Norwegian Mission; Swedish Alliance Mission. The Creedal Basis is: (1) Holy Scriptures and Inspiration; (2) Accept Apostles' Creed; (3) Trinity; (4) Virgin birth; (5) Church is the Body of Christ.

There is another proposed union which has received more consideration on the part of our workers. It is a proposition to affect a union of the methodistic churches operating in our area, such as: the Wesleyan Methodist and the Evangelical Church. There is, however, at present no active interest on the part of our Chinese workers and membership to affiliate with one or the other of these organizations. In many respects they are of the federation type rather than organic union, for each constituent group continues to function in connection with its own Mission agencies.

Yale Boys' Middle School

The Yale Mission came to Hunan in 1903 and gradually built up a splendid collegiate institution, as well as medical school and hospital. Splendid and adequate buildings graced the campus at Changsha. At the time of the missionary evacuation in 1927 these schools were closed. The college has not reopened, but in its stead a Union Boys' Middle School is conducted in the college buildings fostered by several cooperating Mission Boards, one of which is our own. There were 220 boys in the classes at the time of the visit of our Commission, and fully 250 were expected to enroll at the opening of the new school year. This school is registered with the government, and, although religious training is voluntary, 210 students elected Bible study. Sixty-two of the students are baptized Christians; 173 regularly attend services in the various mission churches to-wit: Presbyterian, 57; Lutheran, 52; Evangelical, 35; Wesleyan Methodist, 14; Liebenzell, 10; Episcopalian, 5.

Our own church is making a valuable contribution to the faculty in the person of Dr. Hwang Pu, the Principal, formerly the principal of our Albright High School in Liling. Associated with him are: Mr. Yin, the Proctor, Mr. Ho, teacher of Chinese, and Mr. Hswai, Secretary of the faculty, all of whom are members of our church. Our church entered into this union agreement for a period of three years. Half of this time has now expired. We have every reason to believe that this high school for boys is meeting a real need.

The Fuh Siang Union Girls' High School

The Fuh Siang Union Girls' High School was organized by the Presbyterian and Evangelical Missions in 1914. More recently the Reformed Church Mission has joined the compact. Five fine red brick buildings are located on the spacious campus next to the Presbyterian Mission Compound. They are valued at $160,000 Mex. Mrs. W. H. Lingle of the Presbyterian Mission has, since the origin of this school, been the moving spirit of the institution.

At the time of our visit 150 girls were in attendance at the various classes, and an increase of 25 per cent was expected in the enrollment for the new term. Seventy-two per cent of the student body are baptized Christians. Of the 115 graduates, 52 have gone on to college or some other higher school; 62 girls have taken up teaching, many of them in Mission Schools; 11 are engaged in social service work, while one-third of the students have been married since their graduation. A number of our workers and teachers in our own Mission Schools are graduates of this institution. A fine group of Fuh Siang students attend our Tong Pai Lu church, while several others work in the Siao Wu Men church in Changsha.

Miss Christine Brunemeier is our representative on the faculty of this school, and is in charge of the department of Home Economics.

Mr. Leo Tsiang is the Principal of the Institution. The operating cost for the past year was $20,140.00 Mex., which included the expenditure of $2,446.00 for repairs; $15,500.00 of this amount was paid by the students in tuitions and other fees, the balance of $4,900.00 came from the cooperating missions, our own Board contributing $1,150.00, and the Reformed Church of the United States $1,000.00. This, of course, is in addition to the salary of our representative on the faculty.

The Presbyterian Mission carries the large end of the financial obligations. The school is adjacent to their church. Many outsiders and students have not even realized that it is a Union School. These facts produce some serious and aggravating problems which baffle solution. Increased operating cost also makes necessary enlarged demands upon the cooperating missions. The requests for buildings and repairs approximate $10,000.00. This, of course, is apart from the annual grant for operating expense and the salaries of our representative on the faculty.

Your Commission feels that the Fuh Siang Union Girls' High School is well prepared in equipment and staff to do the work for which it has been called into existence.

Hunan Union Theological School

The Hunan Union Theological School was fostered by the Presbyterian Mission, the Evangelical Mission, the Reformed Church in the United States and the Wesleyan Methodist Missionary Society. A tract of land adjacent to the Hunan Bible School property was purchased and an adequate school building and four faculty residences were constructed thereon. Our own Mission made an investment of $20,000.00 Mex. in the property of this institution. The student body was small. For a period of years Prof. M. E. Ritzman, now of the Evangelical School of Theology, Reading, Pa., was our representative on the faculty of this institution. During the political disturbances of 1927 this property was very seriously damaged. One of the residences was destroyed by fire. The other buildings are in a rather dilapidated and ruined condition.

The Presbyterian Church formally withdrew from the union, and due to the fact that the school could not be reopened after the missionary evacuation, the cooperating missions, through their representatives on the Board of Managers, resolved to discontinue the school, dissolve the union and dispose of the property. The entire campus and buildings was offered to the Hunan Bible Institute for $25,000.00 U. S. Gold. It has since developed that the Bible Institute is not in a position to purchase or rent these buildings. In the event of the sale of the property the proceeds shall be divided and refunded to the cooperating missions upon a proportionate basis which has been agreed upon.

The Hunan Bible Institute

Dr. Frank Keller, pioneer missionary of Hunan, is the founder of the Hunan Bible Institute, which is a branch of the Los Angeles Bible Institute. Realizing the need for trained evangelistic workers he gave himself exclusively to the development of this institution, with the financial help of friends in America. East of the city of Hunan a group of eight or ten buildings, which are second to none in China, are found on the campus of this school. A three year course of Bible instruction is offered by the institute, after which a year or two may be spent by the graduates in the Biola Evangelistic Band, or Gospel Teams, which the school supports and loans to Missions upon request. At the time of our visit the institution had only 50 students. Our own mission has no official connection nor financial investment in this institution. However, a number of our native workers have, and others are now receiving training here.

The National Christian Council of China

The National Christian Council of China was organized in 1921, and holds, with reference to the Protestant missionary agencies in China, a position similar to the Foreign Missions Conference of North America as it relates itself to the various foreign missionary agencies of the United States and Canada. The headquarters of the National Christian Council are in the Missions Building at Shanghai.

Our own church is affiliated with the National Christian Council, and since the reorganization of the same we have been sending native and foreign representatives to the annual meeting of the Council and are making a nominal annual financial grant to the same. The Council is sponsoring the five-year program of advance in missionary endeavor.

Chapter IV

THE CHINESE CHURCH

THE CHINESE CHURCH

One of the most hopeful signs of the Christian Movement in China today is the nation-wide endeavor to make the Christian Church indigenous or naturalized. This Movement is nation-wide and is steadily gaining support and strength, although it is still in its experimental stage. By indigenous church is meant a Christian Church that is best adapted to meet the religious needs of the Chinese people; most congenial to Chinese life and culture, and most effective in arousing Chinese Christians to the sense of their responsibility. Such church will be self-supporting, self-governing, and self-propagating, although an integral part of the Church Universal.

NATIVE CHURCH LEADERSHIP AND CONTROL

The development of the Chinese Church is dependent very largely upon the type of native leadership given it. Our own work was begun three decades ago in a province which was the last to be opened to Christian missionary influence. It is quite evident that we have not progressed as far in the development and training of native leaders, pastors, teachers and Bible women, as Missions in such areas of China where Christianity has a greater historic background. The following table lists the name, rank and place of service of our Chinese workers:

EAST HUNAN MISSION

Changsha Circuit		
Chang Chuin Tsuen	Elder	Tong Pai Lu
Peng Nan Seng	Helper	
Mrs. Chu Wei Ia	Bible Woman	
Mrs. Pi Lu Teh	Bible Woman	
Li Si Ni	Evangelist	Siao Wu Men
Miss Teng Hsing Uen	Bible Woman	
Li Hsiang Shan	Evangelist	Lanli
Hsiang Huai Sheo	Evangelist	Pehmaopu & Lohanchuan
Ih Hong Ren	Evangelist	Luk'eo & Chucheo
Siangtan Circuit		
Yu Peng Chiu	Elder	City
Chang Yu Meng	Helper	
Mrs. Cheo Hsuin K'in	Bible Woman	
Huang Uin Peng	Evangelist	Huashih
Chao Cheun Song	Helper	Kutangchiao
Tseo Feng Ping	Helper	Shaepu
Tsao Shang Ai	Evangelist	Shihtan

Liling Circuit

EoYang Tsi	Elder	City
Liu Kuang Han	Evangelist	
Mrs. Pen Hsin Ti	Bible Woman	
Liu Tao Uen	Helper	Wei Shan
Teng Kwang Ming	Evangelist	Pehtutang
To be supplied		Shanglishi
Lu Huan Nan	Helper	Liutang & Tachang
Vacant		Chuanwan

Yu Hsien Circuit

Hang Li Ren	Licentiate	City
An Pao Ting	Evangelist	
Mrs. Tu Ki An	Bible Woman	
Koh Ru Ho	Evangelist	Huangtolin
Li Kin Tsiang	Helper	Huangkongmiao
Liu Wen Han	Helper	Huenchiaopi
		Lutien
Wang Chi Mei	Helper	Huenluhan & Hsiao Tsih
To be served from Yu Hsien and Huehchiapi		Hsinshi

Chaling Circuit

Huang Chu Chuin	Evangelist	City
Ho Tsing Hsi	Helper	At large
Miss Wang Reh Lau	Bible Woman	
Miss Ting Tsi Lih	Bible Woman	
Li Chuen Kao	Helper	Yaopi and Tsingshui
Ing K'i Li	Helper	Hu K'eo
Wang K'eh Hsiang	Helper	Penghiatsi and Kaolong

WEST HUNAN-KWEICHOW MISSION

Tungjen Circuit

Tsen Shih Kuang,	Preacher on Trial, Class 6 A (a)
Hsiang Chi An,	Helper, Class 4 (b)
Lung Hong En,	Helper, Class 2 (a)
Liu Suei Dzen,	Bible Woman
Huang Yu Dzen,	Bible Woman
Huang Ren Ni,	Parish Visitor

Kiang Keo

Kan Ren Ru,	Helper, Class 2 (a)

Wan Shan

To be supplied

Helper at Large

Yan Tieh Sen,	Helper, Class 2 (a)

Shenchow Circuit

Peng Hsioh Liang,	Evangelist Class 5 A (a)
Mrs. Li,	Parish Visitor
Mrs. Cheo,	Parish Visitor

Chenki Circuit

Suen Kueh Fuh,	Helper, Class 4 (a)

Supu

Li Yuin Chang,	Evangelist Class 5 A (a)

Pushih

To be supplied

From observation and study of the personnel of our native staff we are led to conclude that we need a better trained ministry if we are to succeed in our program of evangelization and Christianizing of Hunan and Kweichow. A number of our Chinese pastors have completed the theological course of the Hunan Union Theological School, while others have had little special training for their task. A number of the Bible women employed in our Mission are graduates of our Woman's School, formerly conducted at Tong Pai Lu, Changsha. The educational standard must unquestionably be raised. But the question of salary is so vitally connected with this whole matter that it is difficult to consider the problem of a higher standard without involving the matter of compensation.

The economic standard in Hunan is low and the present salary scale of our workers is such that these workers and their families have a very limited margin beyond their absolute needs. We are happy to find a deep spiritual and evangelistic note in the preaching and lives of some of these native leaders. It is evident, however, that there must be a more general fostering of the spiritual life of the Chinese Christians and workers so that the church may grow in rich experience of the dynamic power of Christ.

Lay Leadership

In some of our larger city congregations we find an "official board" constituted of a number of laymen who cooperate with pastors and Bible women in the promotion of the material and spiritual interests of the Church. Due to the fact that we had little organizational life in our missions in China, native leadership has not been developed to a degree which is essential for the widest development of the Church. There are reasons, of course, which make impossible the rapid development of local lay leadership: the absence of properly educated men in the congregation, the small number of leaders in business and social circles found in the congregation; the lack of Christian background and experience. These and many others might be cited. It is very apparent that this is one of the outstanding weaknesses of the Chinese Church. As yet there has been very little voluntary service rendered in the Church. Our system of missionary support may be partially to blame for a situation such as this. Groups of Chinese Christians have been content to accept the ministry of missionaries, pastors, Bible women and other workers, and the sense of individual responsibility to the program of Christ and His Church has not developed as rapidly as it should. Here lies one of the great opportunities of the present day for forward-looking leaders to raise up an ever-increasing number of laymen and women in the Chinese Church to do the "King's Business."

THE FIRST CHINESE ELDERS OF THE EVANGELICAL CHURCH

Rev. P. C. Yu (seated) is the oldest man in length of service with us at the present time. He began his ministry as an Evangelist in 1903. For some time before that he had been personal teacher for our missionaries. He was licensed in 1908 and ordained Deacon in 1925. The other two elders are Revs. C. T. Chang and Y. C. EoYang. These latter two entered our Day Schools as young boys in about 1904. They continued in Mission Schools without interruption until 1917, when they graduated from the College of Yale-in-China. After several years in the ministry, Mr. EoYang took a three years course in theology in China, graduating from the Yenching School of Theology in 1923. In 1926-28, he spent almost two years in Post-graduate study at Yale, in New Haven, Conn. Mr. Chang spent three years in America, graduating from our Evangelical Seminary at Naperville, Illinois; and spending one year at Columbia University, New York City. The ordination took place at Tong Pai Lu, Changsha, Hunan, China, February 2, 1930.

The Problem of Support of Native Workers

The economic status of the people who make up our congregations in China must be taken into consideration when we discuss the question of the support of our native workers. As a rule the people of Hunan and Kweichow are exceedingly poor. They are tenant farmers, coolies, laborers. We have in some of our churches a small group of professional men and such who are the owners and operators of shops and industries. The larger the city in which the church is found the larger will also be the group of business and professional men, and the higher the economic standard of the members of our congregations.

The merchant, gentry and official classes have been hard to reach. In the past it was necessary to employ men and women at some of our stations as workers, servants of various type and grade. These usually became Christians and formed the foundation of our congregation in such places. In the West Hunan Mission, particularly in Shenchow and Tungjen, we discovered that a large percentage of our church membership is thus employed. This has its advantages but also serious handicaps. The apparent lack of interest in the financial support of the program of the Church may undoubtedly be traced to the endowment system of support of religion in China. Temples and shrines are maintained and priests are supported out of endowment funds, or by rental of property such as rice fields. Benevolent institutions also function on this basis. It is difficult therefore to bring new converts to a full understanding of the financial program in the Christian Church.

Changsha and Liling are examples of the best financial system in operation in our missions. Regardless of the low economic standard and the inability of the people to whom we minister to contribute largely to the work of the Church, it behooves us to undertake the formulation of a challenging program of Christian stewardship. Our people must be awakened to their financial responsibility to the cause of Christ. It is contended that some give less to Christian purposes than they used to give for idol worship.

The Scale of Salaries of Native Workers

The following scale of salaries, according to classification, was adopted by the Board in 1926: (Scale is in Chinese Dollars)

	Salary per month single	married
Helpers on Trial	$ 9.00	$11.00
Helpers		
(a) 1 to 5 years	10.00	12.00
(b) 6 to 10 years	11.00	14.00
(c) 11 to 20 years	14.00	16.00
(d) 21 years or more	16.00	18.00

Graduates of H. U. T. S. not evangelists		
(a) 1 to 5 years	12.00	15.00
(b) 6 to 10 years	15.00	18.00
(c) 11 to 20 years	17.00	21.00
(d) 21 years or more	18.00	22.00
Graduates of High School		
(a) Helpers with no other training	18.00	22.00
(b) Helpers with H. U. T. S. training	22.00	26.00
(c) Evangelists with H. U. T. S. training	26.00	31.00
Evangelists		
A.—Not College graduates		
(a) 1 to 5 years	16.00	18.00
(b) 6 to 10 years	17.00	21.00
(c) 11 to 20 years	21.00	24.00
(d) 21 or more	24.00	29.00
B.—College graduates		
(a) 1 to 5 years	36.00	40.00
(b) 6 to 10 years	40.00	45.00
(c) 11 to 20 years	45.00	50.00
(d) 21 or more	50.00	55.00
Preachers on Trial		
A.—Not College graduates		
(a) 1 to 5 years	21.00	24.00
(b) 6 to 10 years	22.00	26.00
(c) 11 to 20 years	23.00	27.00
(d) 21 or more	27.00	30.00
B.—College graduates		
(a) 1 to 5 years	38.00	43.00
(b) 6 to 10 years	43.00	48.00
(c) 11 to 20 years	48.00	53.00
(d) 21 or more years	53.00	58.00
Deacons		
A.—Not College graduates		
(a) 1 to 5 years	23.00	27.00
(b) 6 to 10 years	24.00	28.00
(c) 11 to 20 years	26.00	29.00
(d) 21 or more	29.00	32.00
B.—College graduates		
(a) 1 to 5 years	40.00	45.00
(b) 6 to 10 years	45.00	50.00
(c) 11 to 20 years	50.00	55.00
(d) 21 or more	55.00	60.00
Elders		
A.—Not College graduates		
(a) 1 to 5 years	27.00	30.00
(b) 6 to 10 years	28.00	31.00
(c) 11 to 20 years	29.00	32.00
(d) 21 or more	32.00	35.00
B.—College graduates		
(a) 1 to 5 years	43.00	48.00
(b) 6 to 10 years	48.00	53.00
(c) 11 to 20 years	53.00	58.00
(d) 21 or more	58.00	63.00

Children's Allowance

Allowance for children of all classes of workers shall be: under 9 years, $1.00 per month; 9 to 18 years, $1.50 per month. This is not given if children are supported in school.

We recommend to our Missions in China a thorough study of this problem of support of native workers, and the financial program of the church, and suggest such revision of the existing salary scales as will be conducive to a more rapid development of the Church in China.

The Plan of Organization of the Evangelical Church in China

Reasons for organization. Our mission in East Hunan was begun in 1901. The West Hunan field was occupied in 1905. We now have eight main stations, or circuit centers, with some forty outstations connected therewith. Our church membership is approximately 1,450. In order to conserve the work and make up the deficiency and develop our native leadership and membership we feel that it is essential to organize the Evangelical Church in China as speedily as possible. To meet the demands of the present, and in order to more effectively reach the goal of an indigenous self-supporting, self-governing, and self-propagating church in China, larger responsibilities for the government, financial support and propagation of the church must be placed in the hands and upon the shoulders of our Chinese ministry and membership. Such organization must lend itself to an expression of life and practice of the spirit and principle of an indigenous church. We recognize the existing handicaps and difficulties of such organization at the present time, namely, (1) the unsettled conditions of the nation; (2) the economic limitations of Chinese Christians; (3) the inefficiency of some untrained leaders; (4) the lack of proper machinery to develop a unified spirit.

History of the Movement

At the time of the evacuation of mission stations early in 1927, pursuant to the widespread anti-foreign movement in China, there was a general feeling of revolt manifested on the part of Chinese pastors and Christians. In the heat of that movement many voices were raised for the overthrow of foreign control in the Christian Church. After-thought, of course, revealed the folly of such proposal. The Chinese Church was yet too young, too weak spiritually and financially to carry the great responsibility. Out of this general movement grew the feeling, on the part of our own Chinese leaders, that the time was ripe for the transfer of certain elements of control vested up to this time entirely in the Mission. According to the Manual of our Board the Mission consists of foreign missionaries, including associate missionaries, under appointment by the Board of Missions within a certain country or certain specified territorial limits of such country; whose chief duty shall be to carry out the policy of the Board; advise the Board in regard to conditions and opportunities to serve; to have authority to conduct the work within its bounds;

supervise the work of individual missionaries; to prepare and to present to the Board annual estimates of the amount of money needed to carry on the work of the Mission, and be responsible for the expenditures of funds in connection with the budget granted; to repsent the Board in all matters connected with the lease of land, erection of buildings, etc., and to represent the Board in dealings with the Government authorities in matters affecting residence and travel of missionaries in China.

The Board of Missions in session at Holton, Kansas, October 13th, 1928, adopted the following resolution:

> "Whereas, The Evangelical Church, through its missionaries, has been at work in China since 1900 and the ultimate aim of our mission work is the creation of a self-directing as well as self-supporting Church; and
>
> "Whereas we believe that the time has come for a reorganization of our mission machinery in order that greater responsibility for the conduct of the work may be transferred to Chinese leadership; and
>
> "Whereas in its effort to serve the spiritual welfare of the Chinese, the Evangelical Church in the homeland has spent considerable amounts of money for the purchase of land, the erection of churches, schools, hospitals and other mission buildings; and
>
> "Whereas the China East Hunan Mission has been developing native leadership as rapidly as possible and undertaken to share responsibility according to the ensuing informal statement, to-wit:

"In 1922 a Committee on the Church was added to our list of Standing Committees provided to facilitate the Mission work. This new Committee was composed of the members of the Mission Executive Committee, the Workers' Committee and the Chinese Licentiate. At the 1926 Mission meeting action was taken to include all Evangelists on the Church Committee. A reference to the printed minutes of our Annual Meetings since 1923 will show the Committee to have been taking a progressively larger place in the deliberations regarding our work.

"At a meeting of the Mission Executive Committee held at Liling on January 13th, 1927 (the same meeting that authorized the evacuation of our missionaries), the following action was taken: 'Resolved, that we call a Conference of all of our preachers and selected lay delegates, to be held at Liling, February 21st to 23rd, 1927.'

"The Conference met in Changsha on the date assigned. There is no occasion to enlarge on results. Events showed that the inclusion of Lay Delegates was a very happy inspiration. From February, 1927, until June, 1928, no general meeting with Chinese had been held. We have just had another meeting, July 24th and 25th, 1928, of preachers and lay delegates. It is altogether probable that in the future, this meeting will be referred to as the FIRST Annual Meeting of Our Chinese Church. This meeting was attended by seventeen representative lay delegates, twenty-nine pastors, evangelists and Bible women, and the East Hunan Missionaries."

"Now, therefore be it, Resolved, That the Board of Missions of the Evangelical Church, at this time go on record as favoring the organization of a Chinese Church Meeting as the next step toward the definite organization of the China Conference of the Evangelical Church; and further

"Resolved, that we continue to study carefully and diligently the need and scope of such an organization with a view to its formation.

"Resolved, That the Executive Committee is hereby definitely instructed to take the necessary steps at once."

A basis for organization was prepared by the Second Annual Meeting of the Chinese Church in East Hunan and presented by the East Hunan Mission to the Board at its session in Kitchener, Ontario, Canada, September 28th, 1929. This Basis was referred for study and definite recommendations, to the Commission to the Orient.

We are confident that the organization of our Church in China, along the general lines of the polity of the Evangelical Church, will be a long step forward, and therefore suggest, after consultation with the missionaries and Chinese workers and with the approval of the Chinese Church Meeting held at Changsha, Hunan, February 2nd to 5th, 1930, the following plan of organization.

PLAN FOR ORGANIZATION
THE EVANGELICAL CHURCH IN CHINA.
"T'SUEN TAO HUEI"

Part I.

The Doctrines of the Church

Chapter 1. ARTICLES OF FAITH. (See Discipline of the Evangelical Church, pg. 13-20.)

Chapter 2. The Doctrines of Regeneration, Sanctification and Christian Perfection. (See Discipline, pg. 20-25.)

Part II.

General and Special Rules for Members of the Evangelical Church in China.

Chapter 1. General Rules. (See Discipline, pg. 26-30.)

Chapter 2. Special Rules. (See Discipline, pg. 30-35.)

Part III.

Ecclesiastical Organization

Chapter 1. Congregations and Charges.

The members of the local church constitute the congregation.

Where practicable the congregation may be divided into Classes to facilitate the spiritual nurture of the membership.

A charge consists of one or more congregations served by a pastor. It is the unit of Conference organization.

Chapter 2. Congregational Officers and Organizations.

A. *The Class Leader and his Duties*

Each Class shall be under the direction of a Class Leader who shall be elected for a term of one year, with the consent of the pastor.

The duties of the Class Leader shall be:

(See Discipline pg. 37 a. to g.)

B. *Stewards and their Duties*

See Discipline pg. 38-39. Use such parts as will apply to work and organization in China.

C. *The Sunday School Superintendent and the Sunday School.*

In each of our congregations a Sunday School shall be maintained which shall meet regularly for religious instruction, under the supervision of the pastor.

The officers of the Sunday School shall be a Superintendent, a Secretary and a Treasurer, all of whom shall be members of the church. They shall be elected annually by the congregation.

The duties of the Superintendent shall be as follows:

1. He shall have supervision of the school, its sessions, exercises and interests.
2. He shall attend the Quarterly Conference of the Charge, of which he is a member by virtue of his office, render a report of the condition of the school.

D. *The Evangelical League of Christian Endeavor*

Wherever possible there shall be an Evangelical League of Christian Endeavor, the object of which organization shall be to promote among its members:

1. An earnest Christian life.
2. Efficiency and faithfulness in Christian work.
3. Systematic and thorough Bible study.
4. Active efforts in works of philanthropy and missions.

A president of the Evangelical League of Christian Endeavor and such other officers as may be required shall be selected annually. A constitution setting forth the purpose, membership, meetings, election of officers and their duties and the work of the society shall be prepared, in harmony with the Discipline of the Church.

E. *The Official Board*

A congregation may have an official Board, whose duty it shall be to look after the temporal affairs of the congregation; to raise necessary funds and supervise the expenditure of the same.

Chapter 3. The Quarterly Conference

All itinerant preachers, class-leaders, stewards, Sunday school Superintendents, Presidents of the E. L. C. E. and members of the Official Boards belonging to a Charge, are the members of the Quarterly Conference.

For details see Discipline pg. 41-44.

Chapter 4. The Annual Conference

Once each year, at such time and place as has been fixed by the Conference at the previous session an Annual Conference session shall be held, to hear reports and make plans for the work of the following year. If it should become necessary to change the time or place fixed by the Conference, the Superintendent and the Presiding Elders shall designate the time and place and make due announcement thereof at least two weeks prior to the time of such meeting.

The membership of the Conference shall be ministerial and lay. It is expected that when the growth and development of the church warrants that only ordained ministers shall be members of the Conference. For the present, however, Ministers on trial (licentiates) and Evangelists shall be included in the membership of the Conference and participate in all deliberations and vote upon all measures.

Each Charge having a properly constituted and functioning Quarterly Conference shall be entitled to elect a member as a lay delegate to the annual Conference. The larger Charges may elect one lay delegate for each fifty members regularly partaking of the Lord's Supper.

The lay members of the annual Conference shall participate in all the deliberations and vote upon all measures, excepting, etc. (See Discipline bottom pg. 45-46, paragraph 71.)

If neither a Bishop nor the Superintendent of the China Missions is present the Conference shall elect a Chairman from among its Itinerant Elders, who shall preside at its sessions.

The Conference shall elect a Chinese and an English secretary, who may, if necessary, add assistants in order to record correctly the transactions of the Conference. Chinese shall be the official language. The English secretary shall provide a correct translation of the minutes of the annual Conference for the Board of Missions and the General Conference.

The charges of the Conference shall be grouped into Districts. For the time being these shall be constituted of the charges within a county, in the East Hunan Mission Area, while all the charges of the West Hunan-Kweichow Mission shall constitute one District.

The work of each District shall be under the direct supervision of a Presiding Elder, to be elected and stationed by the Conference, annually. The duties of the Presiding Elder shall be: (See Discipline pg. 73-74).

Conference Committees:

Stationing—The Chairman together with the Presiding Elders shall assign to the preachers their respective fields of labor.

Boundaries—The Chairman and Presiding Elders shall be the Committee on Boundaries.

Worship—The Conference shall appoint a standing committee on Worship whose duty it shall be to arrange for the devotional services and public meetings during the annual session of the conference.

Property—The Conference shall elect a Property Committee, composed of an equal number of Chinese and Missionaries, The chairman shall be an ex officio member of the committee. The duties of this committee shall be to manage and control such properties in use by the Conference; Mission residences and such as shall be designated by the Board of Missions from time to time. The receipts from rental of property shall be turned over to the general Mission treasurer and be used in accordance with the recommendations of the Finance committee and the direction of the Conference.

Finance—The Presiding Elders, the Chairman of the Conference and an equal number of laymen appointed by the Conference shall constitute the Committee on Finance. This committee shall be responsible for the administration of all Conference Funds. It shall determine the amount required above the local contributions for the successful conduct of the work on each Charge. The Committee shall bring a recommendation to the Conference for the amount of the appropriation desired from the Board of Missions. If the amount granted by the Board should be less than the estimated requirements, this committee is authorized to indicate that part of the work which shall receive a reduced appropriation.

Ways and Means—The Conference shall appoint a Ways and Means committee composed of ministerial and lay members. This committee shall examine the Quarterly Conference records; to see that these meetings have been conducted to advantage and that the minutes are properly recorded. The Committee shall consider such matters as the Conference may assign relative to the work of the Conference as a whole or relating to the separate charges and shall bring recommendations looking toward a successful promotion of the work.

Statistics—A Statistician and a committee on statistics shall be appointed whose duty it shall be to gather the annual statistics of the various charges and present the report to the conference. As far as possible these records shall be in harmony with the forms prescribed by the General Conference of the Evangelical Church.

Board of Examiners—The Conference shall appoint a Board of Examiners whose duty it shall be to examine the junior preachers in the various courses of study as outlined by the Conference.

Other Committees—Other committees, as suggested by the Discipline of the Evangelical Church, may be added to the above as need may arise.

Part IV.

THE MINISTRY

Reception into the Ministry—A candidate for admission into our ministry must present a proper recommendation signed by the members of the congregation to which he belongs as well as by his presiding Elder and pastor.

Classification of Workers—For the present this conference shall recognize the following classification of workers: Evangelist on Trial, Evangelist, Licentiate, Deacon, and Elder.

Advancement to Orders—The advancement of a minister to the office of a Deacon or the office of an Elder shall be made only in accordance with the rules of the Conference and the regulations of the Discipline of the Evangelical Church. (Pages 66-67).

Part V.

The Missions of the Evangelical Church

The Evangelization of the World—The Gospel is designed for all nations, its field of operation is the whole world, etc. Discipline pg. 30, paragraph 39.

Foreign Missions—Our foreign missions shall be under the supervision of the General Board of Missions of the Missionary Society of the Evangelical Church, as directed by the constitution of said Society. Discipline pg. 161 etc.

The Missions of the Evangelical Church in China—In accordance with the above provisions the missionary work of the Evangelical Church in China is supervised by the Board of Missions through The East Hunan Mission and the West Hunan-Kweichow Mission as governed by the Manual of Rules and Regulations adopted by the Board of Missions and the General Conference.

Cooperation of Missions and Conference—Whereas many of the functions formerly belonging exclusively to the Mission are hereby transfered to the Conference and

Whereas, With the development of the work of the Conference, additional functions and powers will of necessity be granted by the Board of Missions of the Evangelical Church to said Conference, therefore

Resolved, That there shall be the closest cooperation between the Missions and the annual Conference of the Evangelical Church in China with the view of developing the church to become self-supporting, self-governing and self-propagating.

Part VI

Ritual

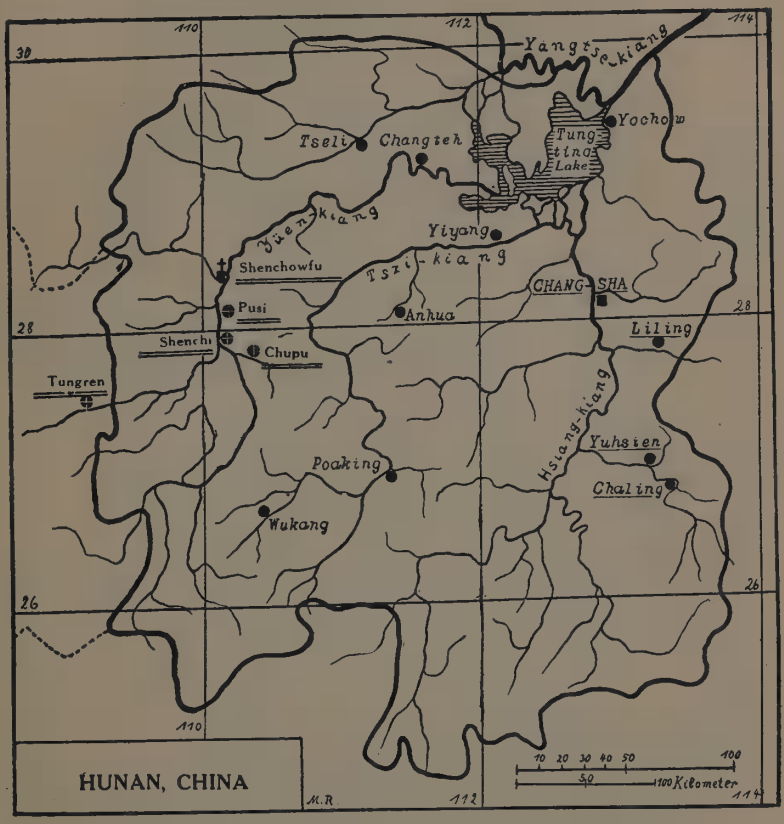
Rituals for special services such as: Baptism, the Lords Supper, The reception of members, Marriage, Burial service, the Ordination of ministers etc., shall be prepared for the use of our pastors and shall be patterned after those found in the Book of Discipline of the Evangelical Church. (See pg. 82-122).

Relation of the Missions and Missionaries to the Organized Church

There is need in China for a more rapid devolution from the mission-centric to the church-centric basis. Some Boards have made greater progress than others, due to the fact that they had a larger staff of trained native leaders and a more highly developed native church. When the Board of Missions approves and the General Conference of the Evangelical Church grants authority to organize the China Conference of the Evangelical Church, on the basis of the plan proposed, it will become increasingly necessary for the Board of Missions to transfer, as the church in China develops, functions and powers now vested in the Missions.

Facts and Figures

We append herewith the itemized statistics of the East Hunan Mission for the year ending December 31st, 1929.



The Province of Hunan, China, Evangelical Mission Fields

ITEMIZED STATISTICS FOR EAST HUNAN MISSION

Year Ending Dec. 31, 1929

	Deacons	Licentiates	Evangelists	Helpers	Bible Women	Cath. Classes	Men Candidates	Women Candidates	Members Dec. 31, 1925	Members Jan. 1, 1929	Baptized	By Letter	Total Gain	Died	Withdrawn	Total Loss	Members Jan. 1, 1930	Net Gain or Loss	Male	Female	Sunday Schools	Officers and Teachers	Roll	Av. Attendance	C. E. Societies	Membership	Offerings			
																											Regular Expenses	S. S. and Co.	Special	Total
Changsha Circuit																														
Tong Pai Lu	1		1		2	2	12	9	345	312	42	1	43	1	1	2	353	41	198	155	1	8	180	160	1	115	$372	$28	$298	$698
SiaoWuMen			1		1	2	8	8	62	90	11	2	13	6	1	7	96	6	58	38	1	8	110	100	1	46	204	22	215	441
Lanli			1			2	2	1	51	56				3	4	7	49	7	30	19	1	2	40	30	1	40	31	8	202	241
Lohanchuan			1			1	1	2	8	3							3		2	1										
Pehmaopu									24	15	6		6		3	3	18	3	7	11							2	4	2	8
Chucheo						2	3	2	10	19							19		9	10	1	1	21	25	1	25	2	1	25	29
Luk'eo			1			2	5	6	16	14							14		8	6	1	1	25	28	1	28	2	1	32	35
Siangtan Circuit																														
Siangtan	1			1	1	2	20		88	83	15		15	4	3	7	91	8	56	35	1	5	80	69	1	80	108	15	220	343
Huashi			1			2	5	4	60	43	1	0	1		1	1	43		33	10	1	1	52	35			5	1	40	46
Kutangchiao				1		1	2	2	10	12	1	0	1				13	1	10	3	1	1	22	12	1	11		1	12	13
Shaepu				1		1	2	2	12	20							20		12	8	1	1	30	14	1	30	21		3	24
Shihtan			1						21	9							9		7	2	1	1	14	14			41		14	55
Liling Circuit																														
City	1		1		1	2	5	9	154	120	8		8	3		3	125	5	72	53	1	6	150	120	1	120	61	12	100	173
Wei Shan				1					18	12		2	2				14	2	10	4										
Pehtutang									10	12	1		1				13	1	10	3									610	610
Liutang				1					35	22							22		13	9							3		2	5
Tachang									7	5							5		3	2										
Chuanwan closed in 1927									12																					
Shanglishi			1			2	2	1	18	23		2	2				25	2	18	7					1	16	24		12	36

Yu Hsien Circuit																														
City	1	1		1	2	5	7	176	68	3		3	3		3	68		42	26	1	2	68	40	1	60	32		10	42
Huangtulin		1			2	2	4	23	23	3		3	1		1	25	2	15	10	1	1	26	20			7		6	13
Huangkongmiao							1	26	17	1		1				18	1	9	9	1	1	20	15						
Huenchiaopi			1		2	2	4	19	22	4		4				26	4	15	11	1	1	28	20			11			11
Lutien			1		2	2	1	12	12	2		2	1		1	13	1	10	3							2			2
Huenluhan			1		2	2	3	11	13	2	2	4				17	4	12	5							12		24	36
Hsiaotsih					2	2	1	5	9	6		6	1		1	14	5	10	4										
Hsinshi					2	2	2	12	12							12		8	4	1	1	12	10			6		4	10
Chaling Circuit																														
City		1	1	2	2	6	6	99	60				3		3	57	3	28	29	1	1	70	35	1	43	20		15	35
Yaopi			1		2	5	3	15	6							6		5	1	1	1	15	10	1	8	10		4	14
Tsingshui					1	6		14	12				1		1	11	1	10	1										
Hu K'eo			1		2	3	1	9	15				2		2	13	2	9	4									3	3
Pengkiatsi						1	4	14	12				1		1	11	1	7	4										
Kaolong			1		2	2	2	17	20				1		1	19	1	14	5							5			5
Totals	3	1	12	12	8	44	109	92	1413	1171	106	9	115	31	13	44	1242	71	750	492	18	43	964	757	13	622	$982	93	1853	2928
							201																							

ANNUAL STATISTICAL REPORT WEST HUNAN AND KWEICHOW MISSION FOR THE YEAR 1929

	Tungjen	Shenchow	Chenki	Mission Total
Itinerant Preachers	3	1	--	4
Conversions	32	--	5	37
Stations with Resident Missionary	1	1	--	2
Out-stations	2	--	2	4
Foreign Workers:				
(a) Married Missionaries	3	1	--	4
(b) Missionaries' Wives	3	1	--	4
(c) Single Missionaries	2	--	--	2
(d) Total Foreign Force	8	2	--	10
Native Workers:				
(a) Licentiates	1	--	--	1
(b) Evangelists	4	1	1	6
(c) Colporteurs	1	--	--	1
(d) Male School Teachers	5	4	1	10
(e) Female School Teachers	4	2	--	6
(f) Other Helpers	4	2	1	7
(g) Total Native Force	19	9	3	31
Catechetical Classes	13	1	3	17
Catechumens	141	5	52	198
Bible Classes for Male Candidates	3	1	3	7
Membership of these Classes	30	10	26	66
Bible Classes for Female Candidates	--	1	2	3
Membership of these Classes	--	5	10	15
Number of Sunday Preaching Services	7	2	6	15
Number of week-day Religious Meetings	10	5	10	25
Regular Meetings for Women	7	1	3	11
Average Attendance	25	12	40	26
Christian Community; this includes Church Membership, all others in Preparation for Membership and Children of Christian Parents	345	100	75	520
Adults Baptized	32	--	5	37
MEMBERS BEGINNING OF CONF. YEAR	141	53	19	213
GAIN—				
(a) On Profession of Faith	32	--	5	37
(b) By Certificate	--	1	--	1
TOTAL GAIN	32	1	5	38
LOSS—				
(a) By Death	1	2	--	3
(b) With Certificate	1	--	--	1
(c) Without Certificate	37	--	--	37
(d) By Expulsion	--	1	--	1
TOTAL LOSS	39	3	--	42
PRESENT MEMBERSHIP	134	51	24	209
Net Gain	--	--	5	--
Net Loss	7	2	--	4
Of the Membership—(a) Males	52	--	--	--
(b) Females	82	--	--	--
Number of Organized Congregations	1	1	2	4

REV. V. L. FARNHAM
Treasurer of the
China Missions

DR. WALTER P. ULMER
Head of Medical Work
Liling, China

MISS SUSAN M. BAUERNFEIND
Head of the
Tokyo Bible School
Japan

MISS GERTRUD E. KUECKLICH
Head of the Kindergarten
Teachers Training School
Tokyo, Japan

MISSION LEADERS

EDUCATIONAL WORK

	Tungjen	Shenchow	Chenki	Mission Total
Boys' Boarding Schools	1	--	--	1
Teachers Engaged in Work	3	--	--	3
Pupils Enrolled	26	--	--	26
Girls' Boarding Schools	1	--	--	1
Teachers Engaged in work	4	--	--	4
Pupils Enrolled	33	--	--	33
Boys' Day Schools	--	1	1	2
Teachers Engaged in work	--	4	1	5
Pupils Enrolled	--	51	35	86
Girls' Day Schools	--	1	1	2
Teachers Engaged in work	--	2	1	3
Pupils Enrolled	--	34	11	45
Students in High School	--	3	--	3

MEDICAL WORK

Native Doctors	1 for 6 mo.	--	--	6 mo.
Foreign Nurses	1 for 6 mo.	--	--	6 mo.
Native Nurses	2	--	--	2
Hospitals	1	--	--	1
Dispensaries	2	--	--	2
Number of Male Out-patients	800	--	--	800
Number of Female Out-patients	399	--	--	399
Number of Male In-patients	78	--	--	78
Number of Out-calls	220	--	--	220
Operations With or Without Local Anesthesia	27	--	--	27
Operations Under General Anesthesia	21	--	--	21
Total Number Vaccinations	26	--	--	26
Number of Deaths at Hospital	4	--	--	4
Receipts from Patients for the Year	$778	--	--	$778

SUNDAY SCHOOL

Number of Sunday Schools	3	1	3	7
Officers and Teachers	21	8	3	32
Enrolled in the Regular School	220	66	90	376
Enrolled in the Cradle Rolls	5	--	--	5
TOTAL ENROLLMENT	246	74	93	413
Average Attendance	176	--	--	--
Number of Scholars Joined Church	23	--	--	23

EVANGELICAL LEAGUE OF CHRISTIAN ENDEAVOR

Senior Evangelical League of Christian Endeavor	1	1	1	3
Number of Members	44	20	14	78
Intermediate Evangelical League of Christian Endeavor	1	--	--	1
Number of Members	25	--	--	25
Junior Evangelical League of Christian Endeavor	--	1	--	1
Number of Members	--	35	--	35

GENERAL LITERATURE

	Tungjen	Shenchow	Chenki	Mission Total
Evangelical-Messenger	5	1	--	6
Der Christliche Botschafter	--	1	--	1
Evangelical Endeavorer	3	--	--	3
Evangelical Missionary World	5	1	--	6
Missionary Gem	3	1	--	4

PROPERTY AND VALUATION

Church Edifices	2	2	2	6
Estimated Value of Churches	$ 4,600	1,500	1,500	7,600
Parsonages—				
(a) Occupied by Foreign Missionaries	4	4	1	9
(b) Occupied by Native pastors	5	2	--	7
Estimated Value of Parsonages	16,000	12,200	500	28,700
School Buildings	5	3	--	8
Value of School Buildings	10,360	2,900	----	13,260
Number of Hospitals	1	----	----	1
Value of Hospitals	7,000	----	----	7,000
Number of Dispensaries	2	----	----	2
Value of Dispensaries	300	----	----	300
Number of Other Buildings	3	----	----	3
Value of Other Buildings	80	3,850	----	3,930
Mission Buildings at Summer Home	3	----	----	3
Value of Buildings at Summer Home	7,375	----	----	7,375
Value of Other Properties	11,150	8,550	2,000	21,700
Estimated Value of Other Property	4,410	----	----	4,410
TOTAL VALUE OF ALL PROPERTY	$61,275	29,000	4,000	94,275

FINANCES OF NATIVE CHURCH. CONTRIBUTIONS RECEIVED FROM NATIVES

(a) For Congregational Expenses	$ 49	28	17	94
(b) For Sunday School Work	4	--	--	4
(c) For Support of Workers	44	--	--	44
(d) For Educational Fees	4	36	--	40
(e) For Medical Fees	865	--	--	865
(f) For Buildings and Other Purposes	5	--	--	5
Grand Total Receipts; Congregation, Sunday School, E. L. C. E., W. M. S., Schools, Hospitals	971	64	17	1,052

SALARIES (This refers only to native workers)

Evangelists	$ 558	117	240	915
Colporteurs	43	---	---	43
Teachers	691	416	75	1,182
Bible Women	178	106	---	284
Physicians	507	---	---	507
Native Nurses	160	---	---	160
Total Paid Native Workers	$ 2,137	639	315	3,091

These figures represent U. S. Gold Dollars.

Chapter V

THE MISSIONARY STAFF

SURVEY OF STAFF

The following list of missionaries shows the strength of the staff of 1926 in comparison to that of 1930 in the East Hunan and the West Hunan-Kweichow Missions.

EAST HUNAN MISSION

1926	1930
Changsha, Hunan	
Rev. C. C. Talbott	Rev. C. C. Talbott
Rev. and Mrs. I. R. Dunlap	Rev. and Mrs. Dunlap
Miss M. T. Hasenpflug	
Miss Emeline L. Welsh	
Mrs. A. H. Sanders	
Siangtan, Hunan	
Rev. W. I. Shambaugh	
Rev. and Mrs. H. E. Davis	
Miss Maude L. Leyda	
Liling, Hunan	
Rev. and Mrs. C. N. Dubs	
Dr. and Mrs. B. E. Niebel	
Rev. and Mrs. D. R. Kauffman	
Rev. and Mrs. A. E. Lehman	
Dr. and Mrs. W. P. Ulmer	Dr. and Mrs. Ulmer
Miss Lydie M. Shields	
Miss Martha K. Wolf, R. N.	Miss Wolf, R. N.
Rev. and Mrs. V. L. Farnham	Rev. and Mrs. Farnham
Yuhsien, Hunan	
Rev. and Mrs. H. E. Voss	
Rev. and Mrs. H. C. Anderson	
Dr. and Mrs. R. W. E. Spreng	
Miss Cora F. Hobein, R. N.	
Miss Martha Schroedter	
In America	
Miss Ignatia K. Schoch	
Rev. and Mrs. M. E. Ritzman	
Rev. and Mrs. T. S. Knecht	
Rev. and Mrs. H. H. Dubs	

REPRESENTATIVE ON FACULTY OF FUH SIANG GIRLS' BOARDING SCHOOL

1926	1930
Miss Ignatia K. Schoch	

WEST HUNAN-KWEICHOW MISSION

1926	1930
Shenchowfu, Hunan	
Miss Christine Brunemeier	
Miss Georgia C. Weist	
Rev. and Mrs. W. S. Boyer	Rev. and Mrs. T. L. C. Suhr
Chenki, Hunan	
Rev. and Mrs. T. L. C. Suhr	Rev. and Mrs. T. L. C. Suhr
Tungjen, Kweichow	
Rev. and Mrs. C. B. Wahl	Rev. and Mrs. Wahl
Dr. and Mrs. E. H. Brunemeier	
Miss Anna Renninger, R. N.	Miss Renninger, R. N.
Miss Clara E. Schuerman	
Miss Rose Fecker	Miss Fecker
Miss Justine Granner, R. N.	
Miss Lydia Koebbe	
Miss Vera Schweitzer	
Rev. and Mrs. H. S. Frank	Rev. and Mrs. Frank
	Rev. and Mrs. Brose
In America	
Rev. and Mrs. E. A. Merian	
Dr. and Mrs. E. W. Smalzried	
Rev. and Mrs. S. P. Kirn	
Students in Nanking Language School	
Rev. and Mrs. Daniel F. Brose	

REPRESENTATIVE ON FACULTY OF FUH SIANG GIRLS' BOARDING SCHOOL

1926	1930
	Miss Christine Brunemeier

Size of Staff Needed

It is our conviction that it is unnecessary and unwise to increase our staff to the size of pre-evacuation days. At that time we had 66 missionaries on our staff in the East Hunan and West Hunan-Kweichow Missions. At present we have 18 missionaries on these fields. Conferences with other Boards and Mission leaders in Hunan revealed the fact that practically all Boards have no more than 50% of their original staff on the field. The Liebenzell Mission, the German Branch of the China Inland Mission, is a notable exception to this statement. This Mission does practically all of its work through foreign missionaries, and has a correspondingly larger group of missionaries on their stations at the present time. Basic to our whole program in China is the development of native pastors, and Bible women. These must increase while the foreign missionary forces must decrease.

Due to the continued unrest and civil war status in China and the failure of the National Government to properly police and con-

trol the respective Provinces it is unsafe to man all of our stations previously occupied by foreign missionaries. Crimes of violence, brigandry and banditry are on the increase, making certain areas of our fields in East Hunan and West Hunan unsafe. The State Department at Washington, D. C., in April, 1930, advised Mission Boards operating in certain harassed districts as follows: "Under these circumstances, the Department urges that American missionary organizations which have representatives stationed in areas where there seems to be especial danger seriously consider the advisability of withdrawing such representatives from exposed positions until conditions of safe residence are restored. This Government looks to the Chinese authorities to afford to American citizens legitimately residing in China all necessary protection. However, when it seems evident that the constituted authorities are not in position to do this in regard to any particular region, the Department feels that American citizens resident therein would be well advised to withdraw temporarily to places where they may be protected or from which they may readily be evacuated in an emergency. American officials in China will, to the full extent of the facilities at their disposal, at all times assist American citizens in seeking places of safety."

Standard of Missionary Staff

In view of the foregoing we believe that one missionary family and one single lady worker, to give themselves to the direction of the evangelistic work on a station or circuit should be the standard for staffing our fields at present. On such fields where we have medical or educational institutions which require the service of a foreign missionary it will be necessary to correspondingly increase our staff. Siangtan, Yuhsien in the East Hunan Mission, and Chenki in the West Hunan-Kweichow Mission should be supplied with such workers at the earliest opportunity. It is not advisable to have one family alone on a station, in view of the fact that the missionary is required to give a large portion of his time to the itineration of his out-stations, and the wife and children would be necessitated to remain alone. It is for this reason as well as the large opportunities for work among women and children, that we urge the placing of single-lady workers on each station.

What the Chinese Say Concerning the Need of Missionaries

Conferences with our own Chinese workers conclusively prove to us that they are exceedingly anxious to have the foreign missionaries and to have more of them. They are saying: "we need more missionaries;" "we need those who will work side by side as friends;" "there is still a large place for the missionary in China." "The church in China is very young and needs the direction of more

experienced leaders." "We need young men, broad-minded, internationally minded." These and words to similar effect are the replies of our Chinese workers and Christians to the questions: Does China need, and does she want foreign missionaries? The Chinese Christians are thankful to the Churches of the West for the invaluable contributions made to the Christian Movement in China in the personalities of missionaries, as well as for the steady flow of funds to make the work possible. With the increasing emphasis upon the development of the Native Church in matters of administration and general leadership, however, comes the increasing urge for a Christian statesman-like study of the status of and future contribution of missionaries to the Christian Movement.

Qualifications of Missionaries

(a) *Personal qualities* will always be primary. Christian character and faith are indispensable. The missionary of the future, as in the past, must be a sincere, ardent follower of Christ, with a vital personal experience of salvation, sound in his belief and faithful in the performance of his Christian duty in a single hearted, self-sacrificing manner. Withal he must be tolerant of the convictions of others and must be possessed of a passion for personal friendship with the people to whom he would minister.

(b) *Physical.* Having seen the conditions under which our missionaries in China must live, and witnessed the manner of their activities, we are doubly convinced that sound health and the ability to keep one's body in good condition are qualifications which absolutely dare not be overlooked. Ability to withstand the wear and tear of climate, the shock of exposure, toil and mental strain, is a prime requisite.

(c) *Training.* The missionary who goes to China in this generation must carry no false hope that in China he will attain to a position of leadership and large influence sooner than he would arrive at such place in the homeland. He must learn to work with his fellow-missionaries and the native staff. Success or failure of the enterprise, to no small extent, depends upon the strength or weakness of this fellowship. The missionary of the future must be willing to accept and faithfully perform the tasks assigned to him by the constituted authorities. A good general education and also specialized training, and practical experience sufficient to fit him for the work are necessary. High grade scholarship is fundamental. The missionary must secure a good command of the Chinese language in order to secure and maintain the respect of the Chinese Church; and in order to be of the greatest service to the same. He should also acquire an understanding of the Chinese national culture and religions as well as develop a sympathetic attitude toward all things Chinese. He must apply himself to secure a sound grasp of China's

problems, social, economic, political and international as these relate themselves to the Christian Movement.

(d) *Spiritual.* Spirituality above every other qualification is essential to doing the work of a missionary in China. Loyalty to Jesus Christ is the sheet-anchor of the missionary's life. Fellowship with God through daily prayer and Bible study is a necessity. A profound belief in the uniqueness of Christ and Christianity, and in the ability of the Gospel to transform are fundamental. Therefore a thorough knowledge of the Book and its message for man is paramount. The missionary must be a soul winner; if he has no love for souls and does not undertake to win them to Jesus Christ while in the homeland there is no place for him in our mission staff.

(e) *Types of Work.* For a long time to come, in many areas of China, missionaries will be needed for practically every type of work; evangelistic, educational, medical, social and special. In administrative work as well missionaries will be welcomed to give skilled and sympathetic service. This is particularly true in the newer mission areas and certain sections of Hunan and Kweichow in which we labor.

(f) *Work and Place of Single Lady Missionaries.* Our missionaries and native leaders and Christians are firmly convinced that there is an increasing field in our mission territory for single-lady workers who may give themselves to the development of evangelistic work among women and children in the various congregations. Our observation leads us to conclude that there ought to be a single lady evangelistic worker on each of our main stations where foreign missionaries reside.

Personal Losses Sustained

While on the field we gave considerable time to the investigation of the question of the losses of household goods and personal effects of the missionaries, due to the evacuation and military occupation of 1927. It is impossible to give an accurate statement concerning the losses of individual missionaries due to the fact that in the general upheaval and excitement of the evacuation articles of furniture and household goods belonging to different families were carried from place to place for safety. Some pieces of furniture were taken by Chinese, other pieces have been carried off and we have no knowledge thereof. In order to save articles of furniture which had accummulated on certain Mission Compounds, some was moved to Changsha to the Tong Pai Lu compound and missionaries on the field are unable to say to whom this or that article belongs. Some missionaries have suffered more seriously than others. We are of the opinion that an amount of household goods and furniture is still intact at Yuhsien, Liling, Siangtan and Changsha. It will be impossible for the Board to undertake to make full re

imbursements to all of the missionaries for the losses of household goods sustained. Some Boards have made an adjustment with their missionaries by making a certain grant to missionary families, and to single workers.

List of Losses Sustained

The following missionaries have submitted an itemized account of losses sustained:

LIST OF MISSIONARY LOSSES

	Gold	*Mexican*	
Rev. T. L. C. Suhr			
Liling losses	$ 386.25	$ 678.50	
Shenchow losses	84.70	680.50	
Chenki losses	32.41	69.16	
	$ 503.36	$1,428.16	
Mexican losses $1.00 Gold to $2.00 Mexican	714.08		
			U. S. Gold $1,217.44
Rev. I. R. Dunlap			U. S. Gold $1,008.50
	Gold	*Mexican*	
	$ 467.00	$ 369.00	
Rev. V. L. Farnham			
Mexican losses $1.00 Gold to $2.00 Mexican	184.50		
			U. S. Gold $ 651.50
Misses Martha Wolf	*Gold*	*Mexican*	
and Lydie Shields	-----	$ 407.85	U. S. Gold $ 203.92
Miss Wolf personal	-----	311.50	U. S. Gold 155.75

In view of the fact that not all missionaries are in a position to submit an itemized list of losses, by reason of their absence from the field and the fact that they do not know how much of their goods are still intact, we recommend that this matter be held open for a time, and that we request the Board to give due consideration to the subject.

Relation of Missionaries and Chinese Workers

Naturally with the organization of the native church larger responsibility of leadership will come to the native staff. The missionary must be willing to decrease while the native workers increase. In the field of evangelism the missionary will continue to have a large place. Sympathetic cooperation must be the keynote. One who cannot work with foreigners cannot work with Chinese. Team work is the greatest requirement. The foreign missionary will continue to make his contribution through his personality, leadership in Bible study, music, visitation and itineration.

Salary and Allowances of Missionaries

We gave ourselves to a careful study of the economic conditions under which our missionaries labor and live. There is no question but that the cost of living in China is rapidly rising. It is reported that in recent years there has been an increase of from 20% to 25%. In 1900 the average salary of our missionaries was $1,000.00 per year. In 1929 it was $1,500.00. For health reasons it is deemed necessary to spend part of the summer at Kuling, which adds materially to the cost of maintenance of a family; approximately $200.00 additional is required for this Kuling trip. Due to contacts with the Occident higher standards of living are being accepted by the Chinese. The existing military control and demand for revenue has imposed exorbitant customs charges upon the foreign imported goods. The fact that our missionaries cannot live entirely upon native foods and products makes necessary the importation of large supplies from America. Transportation, freight, customs and "likin" charges increase the cost so materially that it becomes prohibitive. At the time of the last revision of our salary scale in 1927, no changes were made in the scale for our missionaries in China, because of the unsettled conditions which prevailed there. The present scale was adopted in 1923.

We have considered the salary scale of other Boards operating in Hunan and South Central China. The West Hunan missionaries declared their satisfaction with the existing scale of salaries and allowances. In East Hunan, however, voices were raised especially among missionary families with children, that a revision should be undertaken in their behalf. At present our missionaries in China are receiving increased benefit by reason of the existing rate of exchange. Our salaries are paid on a Gold basis, and at present they receive nearly three Mexican Dollars for one Gold Dollar. The Commission therefore recommends that no change be made in the salary scale, with the exception of childrens' allowance, which shall be increased to the following figures:

From 1 to 6 years	$125.00
From 7 to 13 years	200.00
From 14 to 18 years	275.00
And for those in College	300.00

Language School Courses and Requirements

We are convinced that the regulations of the Board regarding knowledge of the vernacular fully covers the case, to-wit:

"The ability to read, but especially to speak the native language, is an indispensable qualification for missionary service. To aid in securing this all new missionaries are required to take the course of study prescribed by the Mission. A native teacher shall be provided for the student for the first five years, and after that as shall

be decided by special action of the Mission. It is the judgment of the Board that the first year shall be spent at a language school approved by the Mission. The Executive Committee of the Mission shall constitute the examining Board to examine those who for some reason cannot go to the Language School. In grading, the examiners will take 100 per cent as the standard, the grading to be on the following basis: knowledge of characters, 30 per cent; sight reading, 20 per cent; translation of native language, 20 per cent; use of the vernacular in conversation and set address, 30 per cent. Any one who fails to receive a grade of 75 per cent shall be re-examined within three months.

"During the first year no missionary shall engage in any work that will hinder language study, and during the second year the mornings shall also be kept free for study. In case it shall be necessary to deviate from this Rule permission shall be obtained from the Board of Examiners. Missionaries in attendance at language school shall receive in addition to their regular allowance for salary, an allowance for tuition.

"Missionaries shall be examined in the required course of study every six months, during the first, second and third years of service, and at such other times as the Mission may deem wise, as to their knowledge of the native tongue. The result of all language examinations of missionaries shall be reported by the Mission to the Executive Secretaries of the Board. As a rule, those who, after fair trial, are unable to master the language of the people among whom they labor, will not be continued in commission.

"In China, the Nanking Language School Course shall be followed, and, in the case of wives of missionaries studying on the field, the Course for Married Ladies."

Nanking Language School

While in Nanking we interviewed Rev. Samuel Mills, who was, until the time of the evacuation of missionaries, the Principal, or Director of the Nanking Missionary Language School. In view of the decreased number of new missionaries coming to China it is probable that this Language School will not be opened for a long time to come, unless conditions materially change, it will remain closed. This raises, for our Board, a vital problem. The Nanking courses are studied by our junior missionaries and it would be inadvisable at this stage to make any change in the program of those who are completing this work.

It is the aim of the Language Course to give students a thorough understanding of the elements of the language in its various phases. The first and second years, of the five year course, outline work that is required of all students. Electives follow after the second year of language study. Mandarin literature, Mandarin text books,

the Mandarin Bible, Wen-Li literature, etymology and composition and technical electives constitute the Nanking Courses. For the first year's work 15 credits are allowed, additional 15 credits represent the work of the second year, while the third year's work adds 6 credits, the fourth year's work adds 5 credits, and the fifth year 4 credits, making a total of 45 credits for the entire course. Our Missions in China have formulated very good rules regarding the language work of junior missionaries which ought strictly to be adhered to.

The Peking Language School, Dr. Pettus, Principal

On February 11th, 1930, the Commission visited the Peking Language School. We were graciously received and shown the equipment consisting of a beautiful administration building and splendidly equipped dormitories representing an investment of $250,000.00 Gold. There were at the time of our visit approximately 50 students enrolled, not all of these are missionaries, some are connected with business and government offices in China.

The China Inland Mission and the Liebenzell Mission conduct their own Language Schools in different Provinces of China. Despite the fact that the dialect of northern China differs materially from that of Hunan and south central China, we suggest that the Peking Language School be recognized as our school for the time being, and that new missionaries going to the field shall spend the first year of their stay in China at this institution.

We have noted the great difficulty of continuance of language study when the missionary leaves the Language School. We are fully confident, however, of the absolute necessity of the modern missionary speedily completing the required courses. His efficiency as a missionary is very largely dependent upon his ability to handle the Chinese language.

Reduction of Term of Service

The following requests for reduction of the term of missionary service were referred to the Commission for study on the field:

"Whereas, Many Missions and Mission Boards have found it advisable to grant furloughs permitting shorter terms of service with corresponding shorter furlough periods; and

"Whereas such a system has not only been found practical but also having many beneficial results; therefore be it

"Resolved, That we ask the Board of Missions to consider the adoption of the following scale:

First term of married missionaries shall be six years.

The following terms shall be:

For five years on the field—six months away from work.

For six years on the field—nine months away from work.

For seven years on the field—regular furlough.
For single lady missionaries, the first term shall be five years. Subsequent terms shall be:
For six years on the field—regular furlough.
For five years on the field—nine months away from work.
East Hunan Mission."

The term of missionary service is now fixed by the Board's ruling as follows:

"The appointment of missionaries contemplates service for life, if the Lord will Periodical furloughs, however, are in complete accord with such service. The change afforded tends to preserve or restore the health and energies of the missionaries, and their presence in the churches at home increases interest in missionary work. Male missionaries in a non-Christian land shall have a furlough after every seven years of continuous service on the Mission field; the single lady missionaries shall have a furlough after six years of continuous service on the field. The furlough in each case shall begin at a suitable time of the year after the expiration of the full term of service. Any other leave of absence should be by vote of the Board or its Executive Committee, on recommendation of the Mission, except where a critical condition of health does not admit of delay, in which case the approval of the Mission will be deemed sufficient; the action to be promptly reported to the Board with medical certificate. Where a consultation of the medical missionaries of a Mission is practicable, it shall be only on the recommendation of such a consultation that missionaries shall be ordered home on account of ill health.

"In Missions where exceptional conditions of climate render a shorter term of service necessary, the length of such term shall be determined by the Board after correspondence with the Mission."

Reasons for a Reduction of the First Term

In consideration of these provisions with our missionaries it developed that the following were the primary reasons for recommending a change in the term of missionary service:

(1) Family connections are more vital in the early part of the missionary's career.

(2) The first term of missionary service is more difficult in many respects for it calls for the greatest adjustment to be made by the worker.

(3) Language study and Oriental contacts are a severe strain on the nervous system of the missionary. He should be permitted to go home before becoming discouraged.

(4) It is easier for the missionary, who has found his place of service on the field, further to prepare himself for specialized service after a shorter term on the field.

Other Boards have ere this realized the advantages of a shorter first term of service. The Wesleyan Methodist Board makes special allowances for the wives of older missionaries who have children to educate in the homeland.

We believe that our Manual of Rules is sufficiently flexible to warrant the extension of furlough for satisfactory reasons, and therefore believe that it is unwise to adopt, at this time, the proposal of the East Hunan Mission for a graded scale of term of service on the field after the first furlough. We recommend, therefore, that Rule 18 of our Manual be changed to read:

"Male missionaries in the non-Christian land shall have their first furlough after six years of continuous service on the field, and a single lady missionary after five years of continuous service on the field. Thereafter male missionaries shall have a furlough after every seven years of continuous service, and single lady missionaries after every six years of continuous service on the mission field."

The Missionary Furlough

The proper use of the missionary furlough was the subject of repeated discussion and conferences with our workers in East and West Hunan. It is felt that a fair share of the time of furlough should be devoted to recuperation and be kept free for the missionary's own use in visitation of relatives and friends. There is a growing conviction that a suitable period should be devoted to specialized study along lines most required by the missionary in his task. We believe that our Manual of Rules fully covers the case, and wish herewith to emphasize the value of deputation work in the visitation of churches, for missionaries are the agents of the Board. They bring first-hand information and inspiration for the support of the missionary project to the people in the homeland. The Board needs this contact, and therefore requests missionaries on furlough to devote as much time as their energy will permit to a program of visitation and deputation under the auspices of the Board of Missions.

The Retirement Fund for Missionaries

This subject is discussed at length under the same head in the report on Japan and therefore is not dealt with here. (See Japan report page 133.)

Chapter VI

FINANCING THE MISSIONS

We come here to the consideration of one of the most vital and important questions in missionary administration. Money and Missions are inseparably linked together. The foreign missionary enterprise of the Christian church is an expensive undertaking. Without the necessary funds the work of the church in foreign fields is blighted; the hand of the missionary becomes palsied. In recent years the success of this great adventure has been imperiled at the home treasury. Mounting deficits and dwindling receipts have been the order of the day. In such a time as this it behooves us to consider carefully the problems of how our missions are financed. It is our purpose here to study the out going end of the treasury, that is, the field in which the missionary funds are expended.

Local Methods of Raising Funds

The missionary enterprise can be considered successful to the fullest extent only when the work, begun by Christian leaders and people of another land, develops to such a degree that the support of the Mission's agency becomes unnecessary, that is to say, the church in the mission land becomes strong enough to produce its own workers and to finance the undertaking. So far as China is concerned, viewed from the financial standpoint, that day is still far distant. We believe, however, that more rapid progress should and could be made in the training of our Christians to a larger acceptance of financial responsibility in the missionary program of the Church.

We find in most of our churches on the outstations that the Sunday offering is the only method used for the raising of funds. In the larger churches, in cities such as Changsha and Liling, where congregations have an official board an attempt has been made to introduce a budget system of finance which is productive of larger results. Special offerings are raised in connection with special occasions. In addition to these the Mission receives an income from fees and tuitions. The medical department has an established rule according to which fees are charged for medicines and service rendered. In places where Primary and Boarding Schools are in operation the Mission has a certain income from tuition charges.

The East Hunan Mission reports an income for the year 1929 of $2,928.00 from the following sources:

Offerings for regular expenses	$ 982.00	
Sunday School and E. L. C. E.	93.00	
Special	1,853.00	$2,928.00

The West Hunan-Kweichow Mission for a similar period reports an income from—

The medical work	$ 822.93	
Contributions for congregational expenses	36.83	
Sunday School work	24.00	
For the support of workers	1,194.98	$1,255.81
Total		$4,183.81

We suggest the careful preparation of a course of lessons on Christian Stewardship and the obligations of church membership. No greater service could be rendered the cause at this time than to develop, through such lessons and studies, a loving and Christ-like spirit of giving in China. Our own pastors and native workers, having caught the vision of greater usefulness and responsibility to the Kingdom, should set a worthy example to the rank and file of the church.

The System of Mission Accounting

We append herewith a comparative statement of expenditures made by the Board in the China Missions in the years closing August 31st, 1926, 1927 and 1929.

	1926	1927	1929
Council of Review and Reference	$ 7,368.90	3,216.66	3,721.42
East Hunan Mission	78,798.65	64,891.54	24,547.07
West Hunan-Kweichow Mission	55,094.98	28,912.24	16,650.77
Total	$141,262.53	97,020.44	44,919.26

The above figures give mute testimony of the enormous reduction of expenditure in our China work during a three-year period. One hesitates to forecast what might have been the condition of the General Treasury in this period of reduced income had the China Missions continued to operate on the basis of the expenditures 1926.

Due to the existing disturbances in China and the inability of the Treasurer of the West Hunan-Kweichow Mission, who resided at Tungjen, to secure the necessary funds, the Board granted the request of this Mission to have the Treasurer of the East Hunan Mission serve also as Treasurer of the West Hunan-Kweichow Mission. Tungjen, a city of approximately 30,000 inhabitants, is without proper banking facilities and means of communication with larger centers of China where the strong banks, with whom our Mission does business, are located.

In the Provinces of Hunan and Kweichow all payments of native workers and the mission accounts, must be made in silver or cash, since none of these individuals have bank accounts. This is an added reason for having but one Treasurer serving for both Missions at the present time.

Rev. V. L. Farnham of Liling, is the Treasurer. Rev. C. B. Wahl of Tungjen, Kweichow, is serving as Sub-Treasurer for the West Hunan-Kweichow Mission, on the station where the bulk of our foreign missionaries of that Mission reside. This present condition in China creates many problems in the financing of the Missions. The General Treasurer should receive a complete and itemized report from every Sub-Treasurer on the Mission regarding receipts and expenditures in order that the General Treasurer of the Mission may bring to the Board a complete statement of receipts and expenditures of the Council of Review and Reference, the East Hunan Mission and the West Hunan-Kweichow Mission. The respective Treasurers are requested to control their funds in such manner that it becomes unnecessary to hold over large balances in their treasuries at the end of the fiscal year of the Missionary Society.

Preparation of Annual Budgets

The preparation of an itemized budget or estimate of money expended for the Missions in China, under the present conditions, is a very difficult task. Heretofore each station prepared an estimate of funds needed in the ensuing year for evangelistic, educational, medical and other departments in operation on that station or circuit. These station estimates were then submitted to the Mission Treasurer, and after careful study by the Mission itself, the budget for the entire Mission was prepared and recommended to the Board of Missions for adoption. It is difficult now, in view of the reduced staff of missionaries on the various stations, so that we propose that the budgets of the Missions be prepared by the Executive Committee of the Mission and then be submitted to the Missions and the Council of Review and Reference and to the Board.

Question of Indemnities

From the legal point of view the subject of indemnities, or claims made by the citizens of one country for injury to their persons or property in another country, is one of the most complicated problems in international law. The right of the State to protect its citizens and their property in foreign countries is a recognized principle of this law. The Government is the sole judge of what claims it will enforce. A citizen cannot, by his individual act, control the right of his Government to intervene or afford protection in an appropriate case. The United States Government being responsible for the presentation of the claims divides the major cases, roughly

into the following groups: brigandage, mob violence, insurgents, successful revolutionists, and war claims.

Missionary Attitude Toward Indemnity

The Boxer Uprising in China brought the question of indemnities to a sharp issue. Before that time Missions had received the customary protection and when damage was done had received compensation. Then came the Boxer Rebellion and the first reaction of these atrocities was one of horror. Then followed a confusion of attitudes by Boards and missionaries. Some called for punitive measures. Some accepted indemnity only for lives and property lost. Others refused all indemnity on the ground that acceptance of the same would seriously handicap the progress of the missionary enterprise in their locality and not be in harmony with the motive and aims of Christian missions.

After the Boxer trouble subsided occasional riots continued to cause alarm and distress in China. Mission policy on the subject of indemnities was still divided. Some agencies stood for reparations in order to force the Chinese Government to establish order. The next step in the development of the situation was the invasion of the country by bandits, pillaging and destroying lives and property at will. Much Mission and Church property has been destroyed and many Christians and missionaries have suffered in captivity, not a few have lost their lives.

In recent years the conviction has been crystallizing that Boards should neither seek nor accept indemnity for the loss of missionary life or property caused by riots, mobs or as a result of civil wars. It is felt that in no way can we more clearly reveal Jesus Christ to those who have injured us than to forgive them, and out of love to them, refrain from enforcing legal rights. There is, however, another side to this serious problem which is not without force.

Status of Liling Indemnity Notes

In May, 1918, the city of Liling, Hunan, was looted and burned by Chinese Government soldiers and serious losses were sustained by our Board and its missionaries residing there. Rev. A. E. Lehman was wounded in the thigh. Claims for loss of property belonging to missionaries and the Board were presented to the Chinese Government and the validity of such claims was accepted by the same.

Claims for Losses

The Missionary Society	$44,100.00 Mex.
Rev. T. S. Knecht	9,411.00 Mex.
Supt. C. N. Dubs	7,500.00 Mex.
Dr. B. E. Niebel	4,146.00 Mex.
Rev. A. E. Lehman	3,806.00 Mex.
Rev. S. M. Short	1,586.00 Mex.
Miss Cora F. Hobein	1,741.00 Mex.
Miss Martha K. Wolf	710.00 Mex.
Total	$73,000.00 Mex.

CHINA MISSION INDEMNITIES
(Rate $2.00 Mexican = $1.00 Gold)

Claimant	Claim upon Chinese Government in Mex.	Due in Mex.	Due in U. S. Gold	Received from Mission Treasurer on Field in Mex.	Received from Board in U. S. Gold
Missionary Society	$44,100	$____	$____	$____	$____
Missionaries					
T. S. Knecht	9,411	3,411	1,705	1,000	2,500
C. N. Dubs	7,500	1,445	722	200	2,927
Dr. B. E. Niebel	4,146	3,146	1,573	1,000	1,577
A. E. Lehman	3,806	2,806	1,403	1,000	1,502
S. M. Short	1,586	586	293	1,000	292
Cora F. Hobein	1,741	1,441	720	300	720
Martha K. Wolf	710	410	205	300	205
	$73,000	$13,245	$6,621	$4,800	$9,723

After extended negotiations the Chinese Government issued on June 11th, 1921, treasury notes for $83,000.00 Mex: to-wit: 20 notes of $2,000.00 each; 43 notes of $1,000.00 each, to cover the following account:

Indemnity on Liling, Hunan, Mission buildings	$44,100.00
Indemnity on missionaries' personal losses	28,900.00
Amount added in lieu of accrued interest	10,000.00
Total	$83,000.00

On February 11th, 1930, your Commission interviewed the American Minister, Mr. Nelson Trusler Johnson, at the Legation in Peking and personally inspected the Chinese Treasury notes held for us there. The following is a translation of the same.

"National Treasury Certificate of the Republic of China.

$1,000.00 Silver Dollars

No. 676

This is to certify that on June 10th, 1922, the Ministry of Finance will pay the sum as indicated hereon upon presentation of this National Treasury Certificate, and that on and after the date of issuance of this certificate it bears interest at the rate of six (6%) per cent per annum. This treasury certificate is accordingly issued as evidence on July 11th, 1921."

Signed, Minister of Finance.

Up to this time no payment has been made to us upon the principal, neither has any interest been paid on the same. We discovered that in 1923 the Chinese Government had agreed with Legation Officials to make a payment of $9,960.00 on interest and requested

THE PRIMARY SCHOOL AT SIAO WU MEN CHURCH. CHANGSHA. CHINA

that the principal await a future date for payment. Nothing, however, came of this proposition.

In our discussions of the question with Minister Johnson, Mr. Perkins and Mr. Denby of the Legation certain facts relating to China's obligations were brought to our attention. China has listed no less than $1,000,000,000.00 of unsecured obligations under which class our claims belong. Meanwhile the accumulated interest charge is mounting to enormous size. At the suggestion of the American Legation, we addressed a letter, on February 22nd, 1930, through the Legation to our State Department to proceed at once to press these claims for prompt settlement by the Chinese Government. There seems little possibility for a collection of these treasury notes.

Non-Interest Bearing Loans to Missionaries

In view of the fact that the Chinese Government did not make payment on the missionaries' claims, and the fact that they were without equipment, the Board of the former Home and Foreign Missionary Society of the United Evangelical Church made non-interest bearing loans on these indemnity claims to the respective missionaries in the following amounts:—

C. N. Dubs, $2,927; T. S. Knecht, $2,500; B. E. Niebel, $1,577; A. E. Lehman, $1,502; Cora Hobein, $720; S. M. Short, $292; Martha K. Wolf, $205.

It was understood that the Missionary Society was to collect from the Chinese Government the principal of the Treasury Notes representing indemnification for missionaries' personal losses.

Mission Treasury Matters

While on the field we had access to the books of record and account of the Treasurer of the China Missions. We are gratified to know that Treasurer Farnham is conducting his office in a business-like manner. Under the existing conditions in China it is difficult to arrive at a fixed and entirely satisfactory method and manner of bookkeeping. We gave considerable time to the study of these problems and recommended the purchase of a suitable and permanent set of books for the accounts of the Council of Review and Reference; the East Hunan Mission and the West Hunan-Kweichow Mission. As soon as conditions warrant we believe it will be more satisfactory to have a Treasurer for each Mission.

Chapter VII

THE EVANGELISTIC DEPARTMENT

Evangelistic Work

The book of Discipline of the Evangelical Church describes the doctrinal basis of our missionary enterprise in the following words: "The Gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligations to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

The supreme and impelling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour. Its purpose is to persuade them to become His disciples. Its goal is to gather these disciples into Christian churches, which, through nurture and training, shall become self-governing, self supporting and self propagating. The terms apostle and missionary, although one is derived from the Greek and the other from the Latin, mean exactly the same thing. In the Book of Acts we discover how good apostolic missionary work was done in the first century of Christian progress. Methods have changed by reason of changed conditions, but in essence the work of the missionary today is like that of the apostles of old.

The Growth of Protestant Missions in China

The following figures tell a touching story of the development of Protestant Missions in China since the winning of the first convert to Christianity by Dr. Morrison in 1814.

1807	Protestant	Communicants	0
1814	"	"	1
1842	"	"	6
1853	"	"	350
1860	"	"	960
1876	"	"	13,515
1889	"	"	37,000
1900	"	"	113,000
1910	"	"	196,000
1925	"	"	402,539

The Nestorian Christians entered China in the sixth century but succumbed before the fierce persecution of that day. As early as

the thirteenth century the Roman Catholics entered the land and now count over one million adherents to the faith. In recent years this church is making rapid progress in our own mission area. Continuously new groups of American Passionist Fathers are occupying the stations once manned by European priests.

The Christian Missionary Movement in China has gone through a series of changes. From 1807 to 1842 might be called the period of preparation. This was followed, until 1860, by the period of the port cities when work in the interior was practically impossible. The next period, ending with the Boxer rebellion of 1900, might be styled the period of penetration and progress; great development was recorded here. In 1925, the 124 Societies or Boards in China had 27,133 native workers, of whom 1,966 were ordained men and 6,846 women. There were 5,424 organized churches, of which 152 were self-supporting. In addition to these there were 5,456 regular preaching places. Sunday School numbered 5,122 with 292,857 enrolled. The Christian community totaled 795,075.

The first quarter of the twentieth century has been called the New Era in China. But with the rising of nationalism, communism and anti-foreign feeling was ushered in the period of sifting. The great need in China today is for a renewed emphasis upon evangelistic passion and missionary zeal. These things must be placed upon the conscience of the people. Love and loyalty depend upon it.

Gradation of Chinese Workers

We are convinced that we should have proceeded earlier to the complete organization of the Evangelical Church in China. At present in our evangelistic departments we have the following gradation of the workers: Elders, Deacons, Licentiates (preachers on trial), Evangelists and Helpers.

Methods of Evangelism Now in Use

(1) *Street Chapel.* All Protestant Missions make large use of street chapels to which everybody is welcome. Here large charts and pictures are hung and explanations are being continually made by the use of these concerning the Christian doctrines. In our more established centers this evangelistic method is waning in its fruitfulness. However, at Siao Wu Men, Changsha, Siangtan and Shenchow we discovered a very marked interest in and an increasing attendance at the daily street chapel services. Native pastors, Bible women, and missionaries cooperate in conducting these evangelistic meetings.

(2) *Street Preaching.* Pastors supported by a group of native Christians and other workers go out upon the streets of their cities to proclaim the gospel and invite those, who listen to their messages, to attend the street chapel and other services of worship at the Mis-

sion. Where our buildings are found on the main streets of the city, easily accessible, this method works well.

(3) *Volunteer Preaching Bands.* Our Christians are impressed with the need of voluntary service to spread the gospel and some of our pastors have organized volunteer preaching bands to visit the out-stations and thus seek to make new contacts in unevangelized areas. This is a very hopeful and significant feature of the work, and can but produce the finest results.

(4) *Home Visitations.* Our Evangelical history reveals the fact that one of the finest evangelistic agencies and points of contact has always been a well planned program of home visitation. It would seem that this method would be especially fruitful in the Orient. One must remember, however, that in China homes do not have the privacy such as our homes enjoy. When a stranger or a guest arrives, the neighbors, or pedestrians on the street, all feel moved to congregate in the place of meeting. This raises some serious barriers in the program of personal evangelism, and yet we all are convinced that more of this house to house personal visitation program is essential to greater success.

(5) *Selling of Tracts and Bibles.* We are greatly pleased in the discovery of the fact that practically every Christian brings his Bible to public worship and follows the reading of the scripture lesson, and uses his Bible for reference during the sermon or study period. The selling of Bibles, tracts and scripture portions is the work of the colporteur. Many times he visits market places and cities or towns in the district in which he resides. At nearly all our mission stations a book-stand is found where Christian literature is dispensed to inquirers. Last year no less than four and a half million copies of the Bible, or portions thereof, were sold and distributed in China. Christian tracts still furnish a real point of contact with those who are ignorant of the gospel content.

(6) *Evangelistic Bands or Gospel Teams.* The Hunan Bible Institute of Changsha finances a number of Evangelistic Bands composed of a dozen or more workers who are loaned, without charge, to the various missions operating in the Province. These workers are sent out to a mission field and they canvass the entire district, going from house to house to offer the scriptures and make explanations. These workers gather daily for a season of study and prayer, and the evenings are spent in evangelistic meetings in such districts. We have had one of these Bands at work on some of our East Hunan fields, and during the time of the visit of the Commission one of the Institute Evangelistic Bands was working on the Siangtan Circuit.

Tungjen, under the direction of Missionary Herbert S. Frank, has had a Gospel Team, smaller in size than the Hunan Institute groups, financed and managed entirely by our own Mission, at work around and about Tungjen. Members of this Gospel Team are converts of our work in Tungjen, and under the leadership of an evangelist are sent to the out-stations. They have rendered faithful service

and many fine results have come from this type of evangelistic work. We commend the organization of similar bands and Gospel Teams in other sections of our mission field. This form of service may well become a training school for our future evangelists and pastors.

(7) *Chapel Services.* In each of our educational institutions evangelism receives some recognition. Daily chapel services are conducted for the students of the schools, in the dispensaries and hospitals operated by our Missions. Evangelists preach daily to the patients who await the attention of the doctor and his staff. The doctor himself and those associated with him aim to take time before treating their patients to speak to them concerning Christ the Great Physician upon whom they must depend.

(8) *Evangelistic Campaigns.* Apart from the above described methods of evangelism in use in our China Missions, at stated intervals special evangelistic campaigns with daily preaching services are conducted. Through the use of these various forms and methods of evangelistic work come those who manifest an interest in the message and want to learn more of the gospel. They are then enrolled in inquirers classes and meet regularly for study of the catechism, the Bible and church discipline. This period of instruction may range from one to two or three years before the candidates are prepared for Christian baptism and received into church membership. That final step is taken only when evangelists and missionaries in charges, together with the congregation, have prayerfully and carefully considered the life and character of the candidates who offer themselves.

(9) *Special Methods.* More recently special methods have been introduced in some of our churches. Each one win one campaigns have been fostered in the church at Changsha. Liling has, for two years, carried on a special program in which the church membership has been enlisted to win into fellowship and to acceptance of Jesus Christ those members of their families who were still non-Christian. The main purpose is to win the whole family for Christ.

(10) *Christian Music.* Christian vocal and instrumental music has a large place to fill in China. Those gifted in musical lines can make a valuable contribution to the evangelistic work of the church in this field.

(11) *Sunday Services.* Sunday services at our churches, chapels and out-stations must of necessity, because of the varied groups of listeners, always be intensely evangelistic. Usually there are those in every service who hear for the first time the story of the cross.

The Sunday School Work

Dr. R. M. Hopkins, General Secretary of the World's Sunday School Association was in Shanghai and other Oriental cities last fall conferring with the China Sunday School Union and groups of Mission administrators, as well as Chinese Christians. Out of

these conferences plans are developing for the production of better Sunday School literature and a more definite organization of Sunday School work. The field of religious education is still very undeveloped. The status of our own Sunday School work in China in 1928 is revealed by the following table:

	East Hunan	West Hunan	Total
Number of schools	44	9	53
Officers and teachers	116	41	157
Enrolled in regular school	3,216	738	3,954
Total enrollment	3,312	788	4,100
Average attendance	2,184	631	2,815
Number of scholars joined church	142	18	160

The following figures taken, from the report of the General Assembly of the Presbyterian Church in the U. S. A., are interesting in that they show the relation between the communicants and the average Sunday School attendance of members of this church in the different Missions in various countries of the world:

	Communicants	Sunday School	Average Attendance Sunday School
Africa	30,059	978	92,247
China	44,563	449	24,788
Chosen	62,925	2,536	132,592
Japan	3,881	101	6,986
Latin America	8,217	254	10,591
Persia	2,190	36	3,334
India	12,344	306	10,795

The Presbyterian Church in China has a Sunday School enrollment of appproximately only 50% of the size of its church membership, whereas in Korea and Japan its Sunday School enrollment is double that of the church membership. The Evangelical Church has 1,451 members in China and our total Sunday School enrollment is 1,377.

The Orient has not yet fully caught the vision of what the Sunday School can and should be. According to the following figures, we find:

	Sunday Schools	Enrollment
American and Canadian	5,122	292,857
British	765	42,968
German-Swiss	10	457
Continental Societies	194	7,675
China Societies	29	3,146
International Society	108	9,473
Totals	6,228	356,576

As far as time and opportunity afforded we visited the Sunday Schools of our respective Missions. We were impressed with a number of things: (1) *Absence of children*, for generally speak-

ing our Sunday Schools were composed, in a large measure, of adult groups. In some instances only the children of our Christian families participate in the Sunday School. We feel that here a large opportunity for evangelism is lost, because of the lack of children. There may be various causes for this condition. The fact that our Day Schools are closed, which formerly formed the nucleus for our Sunday School, was an oft-cited cause. Then, too, the existing apprentice system is given as another reason for the absence of young people. Early in life the boys are apprenticed to tradesmen; many of them are little better than serfs or slaves in this relationship. They control little or none of their time. There is no such thing as Sunday observance, work is carried on for seven days in the week. Another contributing cause is the fact that Sunday School children must come from non-Christian homes, where no support is given to the work of the church. We are confident that some means must be found and some methods inaugurated to bring about a different situation.

(2) *Lack of Sunday School Organization.* Excepting where the Sunday School is connected with our larger congregations, such as Changsha, Siangtan, Liling and Tungjen, we find little Sunday School organization such as we are accustomed to in the church in the home land. There are apparent reasons for this lack, such as absence of properly qualified laymen who could act as officers; the dearth of trained teachers; this is the crying need in most of our Sunday Schools. For in many places we discover that the Sunday School itself to a sort of a second preaching service in which the pastor, or the worker, together with the assembled group, studies the assigned portion of scripture. It is our conviction that a definite program of Sunday School evangelism, organization and teacher training should be launched. An energetic promotion of this department of our work should be undertaken as speedily as possible. Some one in each Mission, preferably one who has had special training in the lines of religious education, should be definitely set apart to foster this work. Conventions or group rallies should be organized in the plan of promotion.

Evangelical League of Christian Endeavor

1926

	East Hunan	West Hunan	Total
Senior League of Christian Endeavor	32	4	36
Number of Members	997	107	1,104
Intermediates and Junior Christian Endeavor	10	4	14
Number of Members	563	140	703

1929

	East Hunan	West Hunan	Total
Senior Leagues of Christian Endeavor	13	3	16
Number of Members	622	78	700
Intermediates and Junior Christian Endeavor	--	2	2
Number of Members	--	60	60

The above table shows comparatively the status of the work of the Evangelical League of Christian Endeavor in China. This is not entirely a youth movement in China. There are some very vital reasons which mitigate against a successful development of young people's work in the Orient as we know it here. The age-old division of the sexes raises a real barrier and makes impossible a general meeting for young people of both sexes. We believe, however, that Chinese youth furnishes a real field for operation and that this organization has a great challenge to present to the youth of China. What is recommended for the development of the Sunday School department of our Mission applies equally as well to the work of the Evangelical League of Christian Endeavor. We recommend a closer cooperation with the office of the General Secretary of the Board of Religious Education of our denomination in the homeland, and suggest a careful study of plans, programs and methods sponsored by this office.

The Value of Bible Classes

Most of our converts come out of the ethnic faiths. Many of them are illiterate. This is particularly true of the women who must be taught the characters in order to be able to study their Bibles and catechisms. Coming from environments such as these without any Bible background or knowledge of scriptural truths, it is doubly essential that inquirers and converts be made familiar with the Bible itself and the content thereof. It is for this reason that the Bible plays so large a part in the program of the Church. At all of our chapels and churches special instruction is given in Bible classes. Work of some type is done in the primary schools. The Chinese as a whole have not yet learned to give the Bible a separated place in their thinking. Specific classes in Bible instruction are needed in view of the fact that full instruction cannot be given in the public preaching service. We believe that it would be advantageous to develop a uniform course of Bible study adapted and suited to the needs of inquirers and Christians in various groups.

English Bible Classes

With one exception all our Bible class work is done in the language of the people, namely, Chinese. In the capital city of Changsha, Miss Christine Brunemeier, our representative on the faculty of Fuh Siang Union Girls' High School, conducts an English Bible Class for students of this institution. We are of the opinion that the city of Changsha, with its several institutions of learning for young men and women, offers a splendid opportunity for an enlarged work of this nature. We believe that English Bible classes would offer an evangelistic opportunity to interest students of these higher schools in the Christian message. In Japan this has proven a most fruitful agency.

The Work of the Chinese Bible Woman

Formerly social custom forbade any woman upon the streets. Because there was no precedent for the traveling about of unmarried women their position at first inevitably exposed them to misunderstanding, if not to open insult. But in this period of the new freedom for Chinese womanhood this hindrance has been gradually removed so that Bible women and young women in general may now go unchallenged upon the streets of Hunan and Kweichow. Our missionaries and native preachers consider the work of the Bible woman essential to the cause. Custom still prevents contact with women in the home and so makes pastoral visitation, as we know it in the homeland, almost an impossibility. The Chinese system of the clan and family still has a strong hold upon the people. It is custom that when a girl becomes twelve or thirteen years of age she shall no longer be seen by others than those of her own family, until she is married and taken into the family of her husband. The majority of girls are married at the age of fifteen or seventeen, some, however, as young as eight or nine. Without courtship or pretense of affection the girl-wife is brought into the family of her husband. Property is held in common. The rights of the parents over their children are absolute. The young wife is automatically cut off from her own family and becomes a servant, or virtually a slave, of her husband's family, particularly the mother-in-law.

None can fully realize the awful curse of this heathen background until you have been face to face with it yourself. China will never be profoundly affected by Christianity until its women are fully reached by the gospel message and lifted from galling circumstances such as these. To minister in the homes and work among women and children is a distinct field of the Bible women. As a rule these Bible women have some musical training, they preside at the organ and lead in the singing. They devote a large part of their time to home visitation among non-Christians and church members. It is their duty also to conduct catechetical and Bible classes for groups of inquirers and in general they assist in the work of the church in many ways.

At present we have twelve Bible women in the employ of our Missions, eight of whom are laboring in East Hunan. They are rendering fine service in their field. There is, however, an apparent lack of training for this work. Two of our Bible women have been in the Nanking Bible Woman's Training School; one is a graduate of the Fuh Siang Girls High School in Changsha, and three have finished the higher Primary course in our own Woman's School formerly conducted in Changsha. If the Bible women are to render the highest type of service in the future it will be necessary for us to look well to their academic and specialized Bible training. They should be carefully selected.

The Native Pastor

We marvel at the fidelity of our Chinese staff; which remained unshaken, save in a few instances, during the awful testing time of 1927 to 1929. When we know the facts in the case and consider the background of most of them, too much praise cannot be given them for their steadfastness. We are favorably impressed with the ability of a number of our Chinese preachers who are making the best of every opportunity for the advancement of the cause. We are impressed, on the other hand, with the absolute necessity of higher standards for our ministry in China. Some lack the basic and necessary training for the position of leadership which they occupy. We have also had difficulty in securing the type of preachers that we feel we need for our work. The general lack of education is one of the serious handicaps of many. Some of our native preachers, seemingly, have not yet had the experience of St. Paul when he cried: "woe is me if I preach not." The divine call to this exalted office seems to be lacking in some. Our ministry needs a new baptism of the sense of responsibility. Evangelistic zeal and a passion for souls is what we crave for all.

Our Missions have been slow to promote some of the men who have ranked as evangelists or helpers in the employ of our Mission for some years. There have been reasons for this hesitancy. We are confident, however, that one of our chief problems and highest duty at the present time is to magnify the office of the native pastor. We must develop a higher type of properly prepared men if our churches are to go forward toward the goal of self-support and develop to the highest degree.

Evangelists cannot do the work or take the place of ordained men. Good work has been done by them in arranging and conducting preaching services for non-Christians; in visiting non-Christian homes and in giving preliminary instructions in the Christian faith. They cannot, however, take the place of the pastor in pastoral visitation or in preparing candidates for baptism and in the work of the ministry. We need a ministry endowed with contageous enthusiasm. There is an increased tendency in some parts of China for Chinese ministers to concentrate in the larger city centers. There seems to be a growing desire on their part to engage in institutional or educational work rather than to devote themselves to the regular pastoral and evangelistic visitation. The wisdom of having an assistant worker or pastor in the larger churches is an open question as to whether or not it develops the highest type of pastoral ability and activity. Our Chinese pastors must be able to feed their flock and lead them into the deeper things of the faith. We should therefore concentrate our effort in the next decade upon the training of the type of men we need.

Church Membership

We discover a vastly different state of affairs in the interior of China from that found in port cities where the Christian Church has been long established. In Chinese the words grace and reward are nearly alike. There was a wide spread feeling in the earlier days that one united with the Christian Church to get rather than to give. There are evidences of the fact that this is not yet entirely a thing of the past. The sense of obligation to the Church and the Kingdom of God is just beginning to develop in some groups. One must look close to see it in others. There were times of political and military oppression when only to have one's name on the roll of the Church or its allied organizations, such as the Christian Endeavor Society, spelled freedom from oppression and provided a haven of safety. In general, the principle of stewardship seems to have been inadequately emphasized. With few exceptions our Chinese Christians have not yet achieved a real sense of financial responsibility.

In a conference in Shanghai, Rev. M. T. Tong, of the American Episcopal Church, remarked: "The wealthy Chinese Christians have never been trained to give; the relatively poorer Christians give more." Many Chinese have fallen into the habit of thinking that spiritual privileges are to be provided for them. In some instances the generosity of the home church has been entirely misunderstood. The use of too much foreign money hinders the Church in its movement toward self-support. Without question no project should in the future be undertaken and financed altogether with foreign money. It is not too early to begin now on the co-operative basis. The membership of the Christian Church in China needs an evangelistic fervor and a fuller realization of the fact that church membership alone will not solve China's political problems.

Evangelistic Summary

From what we saw and heard in our mission fields in China we are firmly convinced that our mission in China is primarily evangelistic. To save as many souls as we can and build them up in righteous and holy living is our call. All branches and departments of our endeavor must minister to this chief end. Despite the handicap of military unrest and the prevalence of banditry and crimes of violence, we are happy to note that the people of Hunan in general are giving the gospel a good hearing. We have every reason to be encouraged.

Chapter VIII

THE EDUCATIONAL DEPARTMENT

Survey of Education in China

The Chinese have long thought in terms of the rights of parents and elders. Veneration of old age and ancestral worship have submerged the rights of childhood. Despite the fact that this country had the oldest system of government education known to the world, fifty million of her children today are without school privileges. The uniform curriculum based on the Chinese classics dates back to the days of Confucius who lived five centuries before Christ. This system lost government support in the year 706 A. D. and only private schools were in operation until 1905, when the Dowager Empress issued an edict abolishing the literary examinations and provided for a system of government education. The difficulty came when the government found that the old system had prepared few of the Chinese scholars to be suitable teachers for the new day.

In the early day of missionary effort Christian workers were quick to see China's deep need of an education that would develop character and equip the people for useful living. Schools were begun with the simplest equipment. The few students who came had to be persuaded to accept the new education by the offer of free tuition and board. This was the beginning of Christian missionary education in China. When the change came in 1905, these mission schools were in a position to greatly help China in the preparing of teachers for the millions of untaught Chinese youth. Mission schools have made an inestimable contribution in the educational world. During the period of the existence of private schools in China the government encouraged education by conducting examinations and limiting office-holding to men possessing literary degrees.

After the establishment of the Chinese Republic in 1912, the first National Educational Conference was held in Peking. At that time there were in operation 57,267 government schools of every class from primary to college with a total enrollment of 1,626,529 pupils. That Educational Conference in Peking approved the followning gradation of schools: Lower Primary, 4 year course; Higher Primary, 3 year course; Middle School, 4 year course; Preparatory or Junior College, 3 year course; College or Professional School, 3 or 4 year course. In 1914, Protestant Missions, having long before given themselves to the educational task, had 3,736 schools with

104,986 pupils, while the Catholic Missions had 8,034 schools with 132,850 pupils enrolled. By way of contrast, in 1926, Catholic Missions had 101,748 children in school, and Protestant Missions, 250,000 pupils, while the Government Schools of China gave various grades of education to 7,000,000 children in their schools. But what is that among so many? China's childhood demands the rights of a fair education. It seems like an endless task to grant it. Education is a function of the state and becomes a solemn obligation. Were this vast nation free from the ravages of civil war and banditry, and her people liberated to peaceful pursuits, a decade would record marvelous progress in the matter of giving childhood a chance, educationally.

We recognize that the responsibility of providing educational facilities for the people rests upon the Chinese government. Education is a function of government and it is the right of the government to decide the conditions under which private organizations may cooperate in this undertaking. Christian Mission bodies do not desire to maintain an alien or rival educational system in China. Most Mission Schools were established before the existence of the national educational system. Christian schools exist to express the Christian way of living in the education of the youth. We regard religious freedom as an inalienable right of every human being, and therefore consider that all schools which are established by religious organizations should be permitted to offer religious instruction in addition to the government requirements of curriculum.

During the last decade increasing difficulties have gathered about the Government System of education. Civil strife has produced unrest. Provincial governments and military leaders have diverted to their own use and purpose revenues intended for the education of Chinese youth. Teachers have been left for long periods without support. Buildings and equipment have many times been used for military purposes. As a result large numbers of Government Schools have been closed and in some sections have been destroyed.

Government Educational Regulations

In November of 1925, the Peking government issued six regulations, stating the terms under which institutions, established by funds contributed by foreigners, might apply for "recognition." This was before what is generally described as the "Nationalist Movement" had taken any definite steps. The following year the Canton government, or Nationalist Movement, issued a series of regulations which were more difficult to comply with. Article II states: "A private school must be under the supervision and direction of the educational authority of the government." Mission Schools were classed as private. Later, in the government regulations, provision was made for the registration of all schools. The following requirements were promulgated:

"In all provinces under the control of the Nationalist Government certain requirements are made of every school.

"(1) The principles and the teachings of the party, especially as promulgated in the writings of Dr. Sun Yat Sen, and in particular in the 'San Min Chu I' are to be taught regularly.

"(2) At the beginning of the school session on every Monday morning, students are to assemble before the portrait of Dr. Sun Yat Sen to listen to the reading of his will and to remain in silent meditation for at least three minutes."

The will of Dr. Sun Yat Sen is as follows:

"For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the revolution has not yet come to complete success my compatriots must continue to strive according to the teachings in my books, namely: 'The Plans for National Reconstruction,' 'The Basic Principles of National Reconstruction,' and 'The Three Principles of the People,' and in my proclamation made during the first national representative convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties, especially, should be pressed to their realization at the earliest possible date. This is my bequest to you."

Since that time the Nanking government, as well as the respective provincial educational authorities, have been issuing additional regulations regarding the conduct of private and mission schools. There have been repeated changes and additions to these educational regulations. The burden of them seems to be to bar the teaching of religion in any manner whatsoever from primary and middle schools. Religious subjects cannot be made a part of the curriculum, attendance upon chapel exercises dare not be compulsory. There is a general feeling that the existing regulations are not final. It is hoped that there will be a more favorable adjustment for mission schools.

Closing of Mission Schools

Early in 1927, at the time of the missionary evacuation in China, Mission Schools quite generally suspended operation. This was due to the internal disorders created by small groups of students who succeeded in terrorizing the entire student bodies, and the general evacuation of missionaries, who were in charge of such institutions. In our own Missions, with few exceptions, our schools were closed, however, a number in West Hunan were carried on by native leadership during the absence of the missionaries. The following table shows the status of our educational work in 1926.

EVANGELICAL EDUCATIONAL WORK IN 1926

WEST HUNAN KWEICHOW MISSION	Boys Boarding Schools	Teachers	Pupils	Girls Boarding Schools	Teachers	Pupils	Boys Day Schools	Teachers	Pupils	Girls Day Schools	Teachers	Pupils	Coeducational	Teachers	Pupils	Girls High School	Teachers	Pupils	Boys Boarding High School	Teachers	Pupils	Women's School	Teachers	Pupils	College	Other Schools	Theological
Shenchow Circuit							1	5	45	2	5	90									7						
Chenki Circuit							1	1	32				1	1												35	
Tungjen Circuit	1	4	80	1	6	98	2	3	55	2	2	48									4					27	
Total	1	4	80	1	6	98	4	9	132	4	7	138	1	1							11					62	
EAST HUNAN MISSION																											
Changsha Circuit				1	7	70	1	4	60				3	13	409	1	1	17							12	45	1
Siangtan Circuit							3	8	126				1	3	37												
Liling Circuit							7	10	196				1	6	84				1	10	125						
Yuhsien Circuit							1	17	350				1	6	103			77							2	61	
Chaling Circuit							3	8	128																		
Total				1	7	70	15	47	860				6	28	633	1	1	94	1	10	125				14	106	1
Grand Total	1	4	80	2	13	168	19	56	992	4	7	138	7	29	633	1	1	94	1	10	136				14	168	1

The purposes and aims of the Chinese government in matters of education now center in the three principles taught by Dr. Sun Yat Sen. Some pressure is still evident against elementary schools conducted by foreign Nationals. There is a rising emphasas on mass education indicated by China's growing determination to combat illiteracy. On June 15th, 1929, the Kuomintong at a National party decided on compulsory education to begin in 1924. Those who know something of the great problems are more inclined to believe that compulsory education can not come before 1950. Of about 43,600,000 children of school age fully 37,190,000 have had no opportunity for an elementary education. China has 230,000 teachers and requires an annual appropriation of no less than $260,000,000 Mex. to provide, in a measure, at least, for the education of her children.

Dr. Monling Chin, Minister of Education, said: "We have no trustworthy information—either as to support or demand of teachers." The left wing of the Kuomintong aims definitely to put all Christian schools out of business, and is doing its utmost to push through a similar program in regard to religion as that being carried out in Russia today. There is much concern in certain sections of China about the strong anti-Christian attitude taken by some members and leaders of the party. It is, therefore, easy to understand that there should exist uncertainty as to the place of education in the Christian missionary program.

Missions consider religion an essential factor to education. The educator is concerned with the formation of character of his pupils, but in this day of specialized training there is a tendency to relegate this primary function into the background and to foster a narrow technical kind of training. This trend is manifest in China. There are differences of opinion as to what the content of Christian religious education, and, consequently, what its method and curriculum shall be. As a consequence there is growing distrust both at home and abroad of the worth of educational methods. They contrast unfavorably the work of the teacher training his pupils step by step, with that of the evangelist whose primary object is regarded by many as securing immediate conversions.

Higher Education in China

The contribution of Christian missions to higher education is unquestioned. Schools such as: St. John's University (Episcopal) in Shanghai; Boon College (Episcopal) in Wuchang; Canton Christian College in Southern China; Shantung Christian University; Peking University and Yenching University in Northern China, have played an important part in the development of Chinese leaders in the various walks of life. There is, however, at present a manifest tendency for union of schools. A number of Mission Boards

THE ANNUAL CHINESE CHURCH MEETING, CHANGSHA, HUNAN, CHINA, FEBRUARY 2-5, 1930
Commission to Orient seated with Supt. Talbott in center

have entered union projects since the closing of their respective schools. This tendency is also prevalent in relation to theological education.

The Problem of Registration

Missions and missionary administrators have differed on the question of whether or not mission schools should register according to government regulations, in view of the fact that these regulations make impossible the carrying on of religious instruction as a part of the program of such schools. In general, the higher institutions of learning have, or are in the process, of registration. In our section of China, Mission Primary Schools have not, as a rule, registered. It is our conviction that as a Board we should not undertake to register our Primary Schools under the existing government regulations.

Primary Schools

In the early day it was thought necessary to have a Primary Day School for Boys and Girls at all of our stations, and practically every out-station of the Mission. This was the general mode of procedure. Since the Chinese government is now undertaking to foster a definite scheme to promote popular and mass education, we question the advisability of opening all of the schools which have been conducted in the East and West Hunan Mission prior to the evacuation in 1927. Among the chief reasons for this conviction are facts such as these:

(1) Lack of properly trained Christian teachers. Unless we have Christian teachers in our Day Schools the very purpose of their existence is defeated. This has always been the case.

(2) In view of the governmental emphasis upon education we do not believe the need will exist in corresponding measure for our missions to conduct Primary Schools.

(3) A study of our departments as they were in operation before the evacuation of our missionaries will reveal the fact that our educational program was quite heavy.

There is, however, a necessity for the conducting of a number of Primary Schools on our mission stations in order to provide Christian environment for the children of our pastors and church members who want to avail themselves, in the training of their children, of opportunities such as a Christian School alone can afford. We are therefore convinced, that for the present, two Primary Schools should be conducted at Changsha, one at Liling, one at Shenchow, one at Chenki and two at Tungjen, Kweichow.

School Buildings

School buildings represent a large part of our investment in China. At the out-stations the schools usually occupied a part of the church building, which can now be used to advantage in the other activities of the Mission, such as: Sunday School, League and Bible class work. In the larger cities, such as Changsha, Siangtan and Yuhsien, much of our school property is unoccupied at present. The Primary Schools in the West Hunan Mission were not closed during the evacuation period and have been carried on since.

Secondary Education

There is a real need for Christian education in China. Our schools furnish a definite point of contact with non-Christian homes. There is a general awakening among the people, and a growing desire for education among non-Christian parents who want their children to have the benefit of Christian education. Formerly the public regarded the Christian Mission Schools as a foreign enterprise. For this reason there has been a marked movement in turning from the control of educational work to the Chinese Church. A number of Mission Boards make only a limited grant to Primary and Secondary Schools which are managed by the Chinese Church. Middle Schools make it possible to keep our own young people together. From the Fuh Siang Girls' High School at Changsha, and the Albright High School for boys at Liling, have come a number of strong, native leaders in our evangelistic and educational departments. If Christian schools are to remain Christian, they must have distinctly Christian leadership, and a Christian constituency supporting them. The lack of this is considered the greatest criticism that can be offered against Mission Schools. It should therefore be our primary aim in all of our educational work to make our teaching staff intensely Christian. It is not for us to aim at quantity, but rather to secure quality in our Secondary education.

Junior Middle Schools

There is a field for Junior Middle School work in our Missions. We are of the opinion that the buildings of the Girls' Boarding School at Changsha could be utilized for the conduct of a Girls' Junior Middle School.

Fuh Siang Union Girls' High School

At another place in this volume there will be found an historical statement on the status of Fuh Siang Union Girls' High School. The question has been raised by our Chinese congregation at Changsha concerning the advisability of our continuance in this Union. Members of the Tong Pai Lu church favor the establishment of our

own Girls' High School at Changsha. We are, however, convinced that it is unwise for us to think of a duplication in this field at this time, and we therefore propose to continue in the Union.

(1) We would urge our representatives on the governing Board of Fuh Siang, and our representatives on the faculty of the school, to do all in their power to interest the students coming from our own churches and those who give expression to a preference for the Evangelical Church, in the service and work of our own church in Changsha.

(2) We recommend that one of our missionaries be requested to take charge of the student work in the city of Changsha in order to cultivate all contact made with high school students and others.

(3) We are convinced that our church should have larger representation on the faculty of Fuh Siang, particularly among the Chinese members of the staff. We urge our pastors in Changsha to give themselves wholeheartedly to the cultivation of the young people who come to the city for educational advantages.

Albright High School

Albright High School has been closed since the missionary evacuation early in 1927. Its student body has been scattered to various sections of the Province of Hunan. The former Principal, Dr. Hwang Pu, is now the Principal of the Yale Boys' High School at Changsha. Several other members of our faculty at Liling are now on the staff of this school in Changsha. They are making a valuable contribution to that project.

The buildings of Albright High School have been seriously damaged by reason of military occupation. Under the existing conditions it will be impossible to open at this time as a Boys' High School. In view of the further fact that our Mission is one of the cooperating Boards in the present Yale Union Boys' Middle School at Changsha, it is our conviction that for the time being we should not think of reopening the Senior High School at Liling. There is, however, a field for Junior Middle School work for boys, and we favor the opening of a Junior Middle School in the Albright buildings at Liling as soon as the conditions in that city, and the surrounding territory, warrant. Our Junior High Schools at Changsha and Liling, under proper management, should be able to become self-supporting within a decade. Heretofore much of our educational work has been conducted on a charity basis.

The Future of the Boys' School at Tungjen, Kweichow

Some years ago it was the policy of the Board to develop the Ming Deh Boys' Boarding School, which is operated as a Primary School to the grade and standard of a Middle School. With this purpose in view a beautiful six and one-half acre tract of land, one

mile from the North Gate of the city of Tungjen, was purchased. A missionary residence and temporary school buildings were built thereon. There is in Kweichow and West Hunan a real need for a school of this grade and type. Because of its situation outside the city gates it has been difficult, during this period of uncertainty, to secure a student body of sufficient numbers, and the school is operating under serious handicaps.

It was our conviction that not only boys from our own mission but those sent from other missions in Kweichow might receive their education here. During the recent years the unsettled conditions, military unrest and banditry have made this plan impossible. For the present there is little possibility, in the light of the status of public education in China, to develop this school beyond the Primary grade. It is our conviction that a thorough restudy of the project should be made by the West Hunan-Kweichow Mission. We are also of the opinion that the missionary in charge of the Ming Deh Boys' School should devote part of his time to certain evangelistic work of the Mission.

Theological Training

The Hunan Union Theological School, of which our Mission was a part, gave us approximately fifteen graduates for our ministry. However, only one of these had previously had a full high school course. This is evidence of the fact that intellectual standards must be raised. It was necessary, of course, in the earlier days to take such men whom we found regardless of their academic training. There has been much dissatisfaction, however, with respect to results achieved. Drawing in many from the less privileged classes, frequently of small ability and with limited training, has handicapped our progress to a large degree. There is need in China, as well as elsewhere, for a better educated ministry. With the changing social conditions it might be reasonable to expect that the future candidates for the Christian ministry will be unmarried. The training of such men will involve less responsibility to the Church.

There is at present a strong trend for unification of theological schools in China. Formerly the Episcopal Church Mission had three seminaries: St. John's, Boon, and Central, the combined enrollment of which was twenty-three. They have proposed consolidation at their seminary in Nanking. A new Theological Union Seminary has been formed at Wuchang. This institution is supported by the Wesleyan Methodist, the London Mission, the Reformed Church Mission. The Commission visited this school. The faculty and governing Board would welcome our entrance into the union. This is also true of the Theological Seminary at Nanking, with whose staff we were in conference. They, too, would welcome our participation in their institution. The Peking Theological Seminary, connected with Yen Ching University, and the Shanghai The-

ological Seminary, are schools with which we have had some contact. Under the present conditions, however, we cannot see our way clear to the taking of such steps which will lead to our connection with one or another seminary in China. Until the Hunan Union Theological School project is finally closed up, and such part of the proceeds of the sale of the property as will accrue to our Mission is available, we deem it best that our Mission in China send men, who are ready for theological training, to such school as may be determined upon by the Mission and approved by the Board.

Chapter IX

MEDICAL DEPARTMENT

Statement of Medical Work in China

China has furnished a large field to the medical missionary. Open doors have awaited his coming. Western medicine and medical methods have opened many hearts and homes to the Christian message. These representatives of the Christian faith have practised and preached the gospel of healing. The prevalence of diseases, in aggravated forms, very loudly challenge the Christian church to send men and women to heal the hurt of China's millions.

Medical mission work in China in 1925 was carried on by 90 Societies representing two Australian, 47 American and Canadian, 16 British, 12 Continental, 5 Chinese, 1 Korean and 6 Union projects. These Boards and agencies maintained 301 hospitals, with 16,608 bed capacity. The foreign staff in these hospitals consisted of 381 men physicians, 118 women physicians and 320 nurses. The native staff was composed of 307 men physicians, 66 women doctors, in addition to 1,339 trained male assistants and 1,001 trained women assistants.

These medical mission hospitals in China treated annually 166,000 in-patients and in the 496 dispensaries 2,963,701 treatments were given in 1925; 32,703 major operations and 53,222 minor operations were made in the same year. A total of 3,439,427 treatments were given 1,710,931 individuals. The receipts in medical fees represented $793,082.00 U. S. Gold.

Evangelical Hospital at Liling

Dr. Munford was the first medical missionary sent out to the East Hunan field in 1909. He was to organize the work and supervise the erection of a hospital at Liling. But after a short stay in China, Dr. Munford returned to America.

In 1914, Dr. B. E. Niebel, son of Secretary B. H. Niebel, was sent, with his wife, to China. The very next year Dr. Niebel began dispensary work on the rear porch of his home at Liling. In this he was assisted by Miss Cora F. Hobein, R. N., and Mrs. Niebel.

The first foreign doctor's residence had been built in 1912. On January 1st, 1916, the Haines-Templin Dispensary was opened for

treatment of patients. This building is located near the main entrance of the medical compound. It is large enough to contain a chapel, which is also used as the waiting room for patients, several doctors' consultation rooms, a drug department. The second floor of this building was used for specialized treatment of eye diseases. A beautiful and well arranged hospital was erected on the hilltop and opened for reception of patients in January, 1917. The hospital, as well as the other mission buildings at Liling, are constructed of red brick.

The main floor houses the offices, reception rooms, and a number of private rooms in addition to a large ward. The second story is similar in construction. On this floor, in addition to wards and private rooms for Chinese and foreigners, is found the well equipped operating room.

A beautiful chapel, constructed in 1926, adjoins the hospital building. In the basement story of the hospital are found the kitchen, dining room, laundry and drying rooms. This hospital is equipped to provide for eighty patients. During the riots and looting in 1918 the hospital, dispensary and medical missionary residences were seriously damaged and the gate house burned.

The first class of native nurses graduated in May of 1921. The following year witnessed additional building operations on the Compound, for a foreign nurse's home and Chinese doctor's home were constructed. In 1923 the isolation building was erected on the rear of the hospital for the housing of patients afflicted with contagious diseases. The dispensary was enlarged and a second doctor's house built.

An electric light plant, with complete x-ray equipment, was installed in 1924. This electric light plant furnishes the current for lighting the missionary residences, as well as the hospital. In 1925 a Chinese nurses' home was added to the building on the compound.

Liling Hospital

*Number of Out-Patient attendance, by years.**

Year	Total Visits
1915	958
1916	6,729
1917	8,193
1918	18,210
1919	26,551
1920	28,480
1921	23,905
1922	22,511
1923	20,158
1924	24,593
1925	23,548
1926	23,600

*The great increase during the years 1919 and 1920 was due to the large number of northern troops in this locality at that time.

*Number of In-Patients, by Years.**

Year	Total Visits
1915	0
1916	0
1917	150
1918	247
1919	365
1920	576
1921	186
1922	215
1923	615
1924	685
1925	675
1926	551

*Patients hospitalized in adjoining temples during outbreaks of warfare are not included in these figures.

In 1926, the last year before the evacuation of our missionaries, the hospital staff consisted of: B. E. Niebel, M. D., W. P. Ulmer, B. S., M. D., F. W. Chen, M. D., C. U. Chao, R. N., Anesthetist and laboratory work; Mrs. B. E. Niebel, Accountant, S. W. Chu, Compradore, S. S. Feng, R. N., Pharmacist, P. T. Lo, Evangelist at hospital, Mrs. Liu, Bible Woman. And the nursing staff consisted of: Martha K. Wolf, R. N., Lydie M. Shields, R. N., Sung Hou Ching, R. N., Cheng Wei Tseo, R. N., Wang Lo Sang, Senior pupil nurse, Chu Shih Long, Senior pupil nurse, Hu Nao Chai, Senior pupil nurse, Li Sheo Chen, Senior pupil nurse, Wang Hu Tsen, Junior pupil nurse, Tan Siang Pu, Junior pupil nurse, Hwang Shao Chen, Junior pupil nurse, Kuh Yin Han, Junior pupil nurse, Wang Teh Siang, Junior pupil nurse, Feng Liang Hu, Junior pupil nurse.

The cost of operating the Liling Hospital in that year is revealed in the following financial statement:

Expenditures

Chinese salaries	Mex. $ 4,060.96	
Medical and surgical supplies	2,271.07	& Gold $1,000.00
Kitchen	2,190.50	
Coal	508.83	
Light and oil	459.64	
Printing	175.93	
Laundry	120.52	
Repairs	181.65	
X-ray	50.38	
Domestic supplies	704.92	
Additions to equipment	119.76	
Miscellaneous	59.57	
From the Home Board	6,500.00	& Gold $1,000.00
Total expenses	Mex. $10,903.73	& Gold $1,000.00

Receipts

Hospital receipts	Mex. $ 4,403.73

Dr. and Mrs. Walter P. Ulmer arrived in China in 1924, and after the usual term of language study, took up their work at Liling, remaining there until the evacuation early in 1927, after which the Doctor and his wife went to Shanghai and he was engaged in the medical work at the Shantung Road Hospital. After the anti-foreign agitation had subsided, and our missionaries were able to return to Hunan, Dr. Ulmer made repeated trips to Liling. Much of the hospital equipment had been saved by Revs. C. C. Talbott and I. R. Dunlap and shipped to Changsha. In 1928, the medical work was reopened in the dispensary at Liling. The hospital proper was opened on January 1st, 1930, with thirteen employees, in addition to Dr. and Mrs. Ulmer and Miss Martha K. Wolf, R. N.

Tungjen Hospital

Dr. Frederick C. Krumbling was the first medical missionary appointed to the West Hunan field in 1907. Shenchow had been selected as the field of our mission in the West Hunan area in 1905. In view of the fact that Dr. Keller, of the Reformed Church, had begun a medical work in that city, it was deemed best to open our medical department and hospital in another city. Accordingly, in 1909, at the time of the episcopal visit of S. P. Spreng, a tour of inspection was made to Tungjen in the Province of Kweichow, approximately 125 miles west of Shenchow. The missionaries on the field had repeatedly visited this section. Tungjen was selected as the place for the opening of an Evangelical Hospital. In 1913, Dr. and Mrs. F. C. Krumling, and Rev. and Mrs. A. H. Butzbach, opened the Tungjen station, built the hospital and doctors' residence at the South Gate Compound, and another missionary residence on the North Gate Compound. The beginning here was extremely difficult because of local opposition by influential citizens and officials. In order to get lumber for these buildings it was necessary to purchase a pine forest some thirty miles distant, cut the timber, secure a right of way to the river and float it in rafts down to Tungjen where it was sawn into lumber and boards for the construction of these buildings.

The Hospital is a two story brick structure, located near the South Gate of the city, built at the foot of a hill upon which the two foreign doctors' residences are located. At the entrance of the Compound, facing the city street, the dispensary is located. This is also used for chapel purposes.

Dr. W. W. Peter was later sent out to join the medical staff. He was, however, allocated to the Y. M. C. A. for a great sanitation campaign throughout China's cities. Out of this grew the organization of the China Council for Health Education with headquarters at Shanghai.

Due to ill health, Dr. and Mrs. Krumling were compelled to return to America. Dr. E. H. Brunemeier and wife arrived in China

in 1917. Dr. and Mrs. E. W. Schmalzried arrived in 1919. Together they carried on the work at the Tungjen Hospital. In 1927 the staff consisted of: E. H. Brunemeier, M. S., M. D., E. W. Schmalzried, B. A., M. D., Wang Deh Hsin, M. B., Miss Anna M. Renninger, R. N., Miss Justine E. Granner, A. B., R. N., Miss Esther Pen, R. N. The Student nurses were: Li Kong Su (Laboratory Assistant), Hsieh Li Seng (Drug-room Assistant), Tien Sz Hsiong, Chang Ing Fu, Liu Wu Hsuin, Dong Tz Tzen.

The year prior to the evacuation the outstanding event in that section of China was the severe famine, continuing from May until August. Much time and energy of the hospital staff was devoted to relief work. The following table shows the development of the medical work at Tungjen:

Year	Field Receipts	Appropriations	Out-Patients	In-Patients	Office Calls	Out-Calls	Operations
1919	Ch. $ 535.74	Ch. $2,578.01	3089	25	___	37	49
1920	1,404.24	2,679.59	2991	153	___	139	81
1921	2,279.85	3,062.69	3204	216	___	65	213
1922	4,276.27	938.49	7591	346	___	116	272
1923	4,496.60	2,522.70	6874	483	___	56	282
1924	5,115.27	2,523.72	9641	499	___	136	313
1925	4,063.89	4,456.81	7304	454	___	136	226
1926	3,520.48	6,419.82	7964	310	118	193	132

The cost of operating the Tungjen Hospital in 1926 is shown by the following figures:

Appropriations		Ch. $6,419.82
Donations, Famine Relief Funds from Mission, etc.,		687.46
Patients' Fees, Sales, etc.		2,833.02
Accounts payable		25.70
Supplies, medical and surgical	Ch. $2,157.67	
Current expenses, food, light, etc.	3,289.19	
Furnishings, linens, furnitures, etc.	1,193.03	
Repairs and improvements, buildings, walls	196.63	
Salaries and wages, Chinese Helpers	2,303.82	
Exchange, Mixed-Dollar, Cash Loss	44.08	
Miscellaneous, stationery, travel, etc.	602.43	
Accounts receivable	96.43	
Cash Balance on hand December 31st, 1926	82.72	
Totals	Ch. $9,966.00	Ch. $9,966.00

Those who can pay are charged a fee of 20c per day for board, laundry and room in the hospital. In the dispensary those who are able to pay are asked three or four cents per treatment. Figuring that a dispensary treatment averages about ten cents each, the actual cost to the hospital of each in-patient is $28.45 for the year or $1.82 Mex. per patient per day of treatment and residence in the hospital. These figures reveal the fact that much of the work in this hospital was of necessity of charity nature.

YUHSIEN. EMMA DUBS MEMORIAL HOSPITAL

The Woman's Missionary Society of the former United Evangelical Church gathered funds for the erection of a Emma Dubs Memorial Hospital in Yuhsien after the death, on February 9th, 1914, of Mrs. Dubs, wife of the Superintendent. Yuhsien was selected as the place in which to build this memorial. The gentry and leading citizens of that place cooperated splendidly in securing land and raising funds for the erection of this hospital. It was built in 1919-1920 under the direction of Rev. C. C. Talbott and Dr. R. A. Welch, who had been appointed medical missionary prior to this time and had opened a dispensary in Yuhsien.

Dr. Ralph W. E. Spreng, son of Bishop S. P. Spreng, was appointed in December of 1919. While still engaged in language study at Nanking, Mrs. Spreng, nee Eva Bauernfeind, became seriously ill necessitating their return to the homeland in January 1921, where she went to her eternal reward. Dr. Spreng returned to China in the fall of the same year and took up the work at Yuhsien laid down by Dr. Welch who had returned to America. Miss Cora F. Hobein, R. N., was in charge of the nursing staff at this hospital from the beginning.

This hospital is a two-story brick structure, built on modern lines, well adapted for the work intended. Across the street are found a residence for the foreign doctor and one for the foreign nurses. A similar home for the Chinese staff is located on the hospital compound. Since the missionary evacuation, early in 1927, all of these buildings in Yuhsien have been repeatedly occupied by soldiers. Sometimes as many as two thousand have found shelter in these buildings at one time. The hospital equipment has been completely destroyed and the building itself has been seriously damaged.

In 1926 the staff consisted of: Dr. Ralph W. E. Spreng, M. D., Miss Cora F. Hobein, R. N., these were assisted by one Chinese doctor and five Chinese nurses. A dispensary was operated in connection with the hospital. Number of male out-patients 5,926; number of female out-patients 2,270; number of male in-patients 297; number of female in-patients 82; number of out-calls 25; operations with or without local anesthesia 265; operations under general anesthesia 13; vaccinations 1,172; births at the hospital 10; deaths at hospital 11; receipts from patients for the year $1,369.00 Mex.

STATUS OF MEDICAL WORK IN 1929-1930

The Liling Hospital was opened on a small scale on January 1st, 1930. The Yuhsien Hospital remains closed. There are no foreign missionaries residing at Yuhsien and the building is devoid of equipment. The Tungjen Hospital has not been opened since

Dr. Whang Deh Hsin, who had carried on the work from the time of the evacuation of Dr. Brunemeier in 1927, left Tungjen in 1929. Miss Anna M. Renninger, R. N., returned to Tungjen in May of 1929 and has been carrying on heroically with the assistance of two Chinese nurses doing what she can for the alleviation of the suffering in and about that city. Miss Justine E. Granner, R. N., who was stationed at Tungjen Hospital since 1922 and returned to America at the time of the general evacuation in 1927, has been requested to return in the fall of 1930.

Chinese Attitude Toward Foreign Medicine

A great change has come, in recent years, in China in the attitude toward foreign medicine. Large numbers of mission hospital trained nurses and assistants entered the employ of the contending armies in China during the time of the nationalistic movement. When Mission Hospitals were closed many of the hospital employees undertook to open "medicine shops" of their own. European manufacturers of drugs and medicines are flooding the Chinese market with patent medicines which are being dispensed by these untrained, or at best imperfectly trained, Chinese. Dr. Tootell, in charge of the Presbyterian Hospital at Changteh, informed the Commission that no less than thirty-five former employees of said hospital are now conducting medicine shops and are acting as doctors in Changteh. In Liling three of our former employees have opened similar shops. Because of their inability to properly diagnose diseases, and due to their lack of medical training, there is grave danger in this form of procedure.

A number of medical missionaries have had serious difficulty arising from the death of certain patients. It becomes necessary to secure written agreement from relatives absolving the doctor from blame in the event of the death of a patient. There is a growing movement among the Chinese citizens, in cities where mission hospitals are located, to secure control of such hospitals, and take over the management of the institution. In Liling it is reported that fully 80% of the leading business merchants are opposed to the church. An attempt has been made here to raise funds, through popular subscription, for the conducting of a City Hospital in a large unused building located upon the island in the Liling river. Proffers have also been made to Dr. W. P. Ulmer for the appointment of a Chinese Board of Managers to operate our hospital. In view of the difficulties in such procedure we advised against the consideration of this project.

China has not yet arrived at the stage of registration and regulation of the medical profession. It cannot be denied that progress has and is being made in the line of training competent physicians and surgeons in medical schools such as are found at Changsha, Hankow, Shanghai, Peking, and other centers. On the other hand

it is also true that the rank and file of the Chinese people are slow to recognize the value of western medicine and treatment. They will come to the dispensaries and hospitals only after a futile attempt to cure themselves with Chinese medicines and home remedies. Diseases in aggravated form present themselves to our medical staff.

Medical Missionary Purpose

The power and value of medical missions is universally recognized. The aim and scope of this work is to present Christ to suffering and sinful men. To undertake less would mean to reduce a high and holy calling to a mere secular profession or philanthropy. Medical missions are not an end in themselves, but a noble means to a glorious end. Since the days of Christ, the first medical missionary, they have been a most hopeful means in winning indifferent or openly hostile peoples to recognize the truth. They have disarmed fanaticism, invited friendliness of the people, and unlocked closed doors.

The Province of Hunan was, figuratively speaking, opened to the influence of missions at the point of the lancet used by Dr. Frank Keller, who was successful in the healing of the child of a prominent official of Changsha in 1901. Medical missions have for a century been the concrete demonstration of the spirit of Christ. In view of the great need and overwhelming task set the medical missionary it becomes difficult in practice, however, to make the work of a hospital and dispensary as intensely evangelistic as it ought to be. The danger is to make the work purely scientific and philanthropic. Under the present pressure of opposition to mission hospitals, a tendency has developed in China for centralization and development of larger institutions in strategic centers where native doctors and nurses may be trained to best advantage. The new motive being advanced today is no longer to consider medical missions an entering wedge or an evangelistic agency, but rather to carry on the work of medical missions for its own sake, as an expression of the spirit and life of Christianity in humanitarian and social service.

Great Needs Still Exist

In our mission area in China an unmet need still exists for mission hospitals, dispensaries and medical itineration trips. Your Commission feels that the influence of hospitals is, at best, too localized. We are of the opinion that clinics could and should be established in every city and country center of our field, and that itineration, in connection with the evangelistic missionary and native pastor as well, be made a part of the program of the medical departments in our missions to the great advantage of the whole work. Under the existing conditions in China it is our conviction that only one

hospital should be conducted in the East Hunan and one in the West Hunan Mission.

Problem of Reopening Yuhsien Hospital

Changsha has the large, well equipped Yale Hospital and the Hudson Taylor Hospital of the Liebenzell Mission, which minister to the needs of that city and surrounding districts. In Siangtan the Presbyterian Mission conducts a medical work and hospitals for men and women. Liling is properly our field. Since the opening of the military automobile road through Yuhsien to Chaling the Liling hospital and its equipment becomes more easily accessible to that entire southern section of our mission field. For this reason, and those cited above concerning the military disturbances, we deem it inadvisable to consider opening the Yuhsien hospital at this time.

At Yuhsien also nurses and former employees of our hospital have opened medicine shops and miniture hospitals of their own. The cost of reconditioning the Emma Dubs Memorial Hospital makes prohibitive the opening of that institution at this time. In addition thereto it should be noted that banditry and movement of troops is a constant source of danger. The Yuhsien hospital has been leased, for a nominal sum, to the city and is being used, from time to time, to quarter troops passing in and out of that district. At the time of the visit of the Commission the advance guard of two thousand soldiers came to make arrangements for their stay in these buildings. The city, according to contract, is made responsible for the property.

Chapter X

THE INDUSTRIAL DEPARTMENT

In certain mission fields, such as Africa and India, industrial and agricultural missions have played an important part in the development of these respective fields and countries. In China, the need for industrial and agricultural missions has not been as apparent. Agriculturally China has been the marvel of the world in that through the millenniums she has been able to produce enough food to feed her millions. Among the physical causes for the size of China's population may be listed such as these: (1) the quality of her soil is such that a large proportion is tillable; (2) location with respect to the equator; (3) rainfall, which is greater than Europe or the U. S. A. enjoys and more generally distributed, records show that in 4,000 years 84 great famines in China were due to excessive rainfalls, and 71 to drought; (4) the value of grain and vegetable diet, the general use of vegetable oils instead of butter fats; (5) irrigation which is largely practiced in central and southern China; (6) age-old methods of preserving and fertilizing the soil; (7) intensive cultivation, and (8) the universal utilization of human labor instead of animals and machinery.

Without doubt a great contribution could be made argiculturally in China in teaching careful selection and production of seeds, and the raising of the grade of stock. Womanhood in China, because of economic pressure and binding of custom and tradition, has found it difficult when the "bread-winner or wage earner" has been taken away to maintain herself and her children on a respectable basis. In order to provide work for unfortunate women our missionaries have, at intervals, undertaken certain forms of industrial mission work and provided employment for women in the form of cross-stitch and embroidery. Liling is a great center for the production of grass cloth, the type of material so largely used in this form of work.

Shenchow Embroidery Mission

On the hillside in the West Gate Compound, in the city of Shenchow, is located the Embroidery Mission Building. Work here was begun by Miss Elizabeth Schempp (now Mrs. C. B. Wahl) who came to China in 1910. Scores of needy and worthy Chinese women and girls have been employed steadily in producing the most excel-

lent quality of linen embroidery, which product became well known throughout China and America. The school did more than furnish employment. The employees received Christian instruction daily, and many of them became Christians and active workers in the church.

Miss Schempp began this work with two Christian women in her private study. Mrs. Li, a faithful member of our Shenchow church, was very efficient in this department. After the marriage of Miss Schempp to Rev. C. B. Wahl of Tungjen, Kweichow, China, Miss Anna M. Roloff, who had come to China with Miss Schempp, was placed in charge of this institution. She carried on faithfully until her furlough, when Miss Christine Brunemeier, who had gone to China in the fall of 1922, was made the head of this department and took charge of the work in 1924.

The product of this Embroidery Mission School was annually placed on sale at Kuling and a market was found for it in other sections of China. Later, due to the fact that there was not so large a demand for this type of embroidery, large quantities were sent to America and sold through the agency of our Woman's Missionary Society to members and friends of the Evangelical Church. The School was closed at the time of the evacuation of our missionaries in 1927. The building has been vacant since that time. It is a two-story brick structure and in addition to the large work rooms, has several small offices.

Objections to This Type of Work

While in Shenchow the Commission was petitioned to lend its influence for the reopening of the Industrial Mission in order that work might be given to women of the church and of the city of Shenchow. After due consideration we list, however, the following objections to this type of work:

(1) The product is a luxury and not a necessity.

(2) There is no local market for this embroidery; the bulk of this embroidery work has been purchased by foreigners.

(3) It tends to pauperize the local church. We discovered in Shenchow a feeling that seems quite prevalent which might be expressed in these words: "Give me work and I will join your church."

(4) Limitations of the work: At best, only a few women, comparatively speaking, of the throng of needy in Shenchow could be given employment.

(5) It requires skilled labor. Only such who have received sufficient training and become skilled can produce the best type of this work.

(6) Internal limitations: It seemed to develop a sort of "closed organization". Some of the women who had regular employment looked with disfavor upon the addition of others in the church and industrial mission.

LILING, HUNAN, CHINA

Chinese Pastors, Bible Women and Missionaries

THANKSGIVING DAY AT TUNGJEN, CHINA

The Commission to the Orient spent Thanksgiving Day, 1929, with the Missionaries at Tungjen, Kweichow, China. In the group are the Wahl children in the front row, Miss R. Fecker, Miss Anna M. Renninger, Mrs. H. S. Frank, Bishop J. F. Dunlap, Mrs. D. F. Brose and son, Mrs. C. B. Wahl and daughter, Rev. H. S. Frank and daughter, Secretary G. E. Epp, Supt. C. C. Talbott and Rev. D. F. Brose

For these reasons the Commission cannot recommend the reopening of the Shenchow Embroidery Mission School on the former basis.

Other Types of Industrial Mission

We visited the Industrial Mission conducted by Mr. Herman Becker, of the Liebenzell Mission at Yuanchow. He was fortunate to secure an old temple area with all the buildings thereon for a nominal rental in which he placed the orphan boys of the institution. There are about 160 boys who are taught a trade such as: weaving and cloth making, carpentry, shoe making, knitting, etc. These departments are housed in the various buildings. They have twenty-five looms in operation. They produce cloth for garments, towels, shoes, stockings and articles of furniture. Most of this is sold in the city of Yuanchow.

It was our privilege also to inspect the Industrial Mission carried on at Tao Yuan by Rev. Jenkins of the American Presbyterian Mission. Here forty-five boys are employed, tanning leather, making shoes, weaving. The institution also conducts a public bath house which earns approximately $1,000.00-in fees each year. Rev. Jenkins began this work, which is conducted in old Chinese buildings, sixteen years ago with a Chinese boy who was caught stealing some bricks with which he intended to make for himself an oven or stove.

The success of both of these Industrial missions is attributable largely to the low cost of overhead, such as buildings and equipment, and the fact that the product of the institutions is in demand locally. Furthermore those who are taken into these institutions receive particular training which will enable them, after several years of experience, to go out and make a living for themselves. Secular and religious education is a part of the daily program of these Industrial Missions above described. This form of industrial work we believe is of value and might well be considered in connection with some of our Boarding Schools.

Evangel Press

From 1913 to 1920 a printing press was operated in the Boys School at Shenchow under the leadership of Rev. C. E. Ranck. The Press produced *The Chinese Evangelical Messenger*, Sunday School literature, tracts and hymn books, as well as job printing. A large press and two small presses, together with a variety of printers accessories and substantial quantity of lead, Chinese type, and several small fonts of English type, make up the equipment of the Evangel Press. It was closed in 1920 because of the inability to secure work and the right kind of workmen. Since then the equipment has been stored in the Shenchow Boys School Building. During the period of the missionary evacuation, when soldiers took

possession of our buildings, (at times there were more than 1000 quartered on this Compound,) the type was moved from one room to another. At present it is stored in the upper rooms of the school building, while the big press stands on the first floor.

The Commission was petitioned, by the Truth Seekers' School, through Mr. Li Men Seng, the principal, to permit the use of the Evangel Press. It was the plan of Mr. Li, and those associated with him to recondition the press and take on job work in order to furnish employment and a source of income to some of the older students in our school who are contemplating taking the regular high school course after they have finished the work in our own institution. They felt that $250.00 would be sufficient to replace parts of the machines, now missing, and get the type fonts in order so that small jobs could be taken on. We recommended the sending of this proposal through the Station Committee to the West Hunan Mission for consideration and recommendation. In view of the fact that the equipment, which has been stored since 1920, is of no particular value to anyone unless put to use, and in view of the further fact that this venture was to be carried on without involving the Mission or the Board financially, we favor the consideration.

Chapter XI

MISSION PROPERTY AND AFFAIRS

From the beginning it became necessary to acquire property in China, in the name of the Board of Missions, in order to gain foothold and establish our work. From time to time, we purchased land and buildings and erected churches, schoolhouses, hospitals, dispensaries, missionary residences and homes for our Chinese workers. The property investment of the Board has grown materially from year to year. Since the evacuation of our missionaries in 1927 no additions have been made. The following tables indicate our property holdings in both Missions.

EAST HUNAN MISSION

Changsha Circuit	*Land*	*Buildings*	*Totals*
Tong Pai Lu	$ 60,000.00		
Church		$ 15,000.00	
Street Chapel		3,000.00	
Guest Room Building		600.00	
Offices, Godown		1,000.00	
Day School		2,400.00	
Women's Schools		3,000.00	
Girls' Boarding School		12,000.00	
Servants' Quarters		800.00	
Residence (Supt. C. C. Talbott)		5,000.00	
Residence—Vacant		5,000.00	
Residence (I. R. Dunlap)		7,000.00	
	$ 60,000.00	$ 54,800.00	
Ten Chinese Buildings—Shops, etc., Houses		20,000.00	
	$ 60,000.00	$ 74,800.00	$134,800.00
Siao Wu Men—Land and Buildings			23,000.00
Hunan Union Theological Seminary			
Grants for Buildings, etc.			20,000.00
FuHsiang Union Girl's High School			
Original Investment		8,000.00	
Additional Grants		2,000.00	10,000.00
Out Stations			
Chucheo			
First Chapel and Land (This was burned in 1918 by soldiers)		1,274.19	
Second Investment		700.00	2,000.00

TRINITY UNITED METHODIST CHURCH
224 EAST SIXTEENTH STREET
SAN BERNARDINO, CALIF. 92404

Siangtan Circuit	*Land*	*Buildings*	*Totals*
City Church—E. L. C. E.	$ 20,500.00	$ 17,536.00	
School	5,360.00		
Two Missionary Residences	9,130.00	10,200.00	
First Chapel and Residence, torn down to make room for new buildings	6,000.00		
Cost of Street Widening and Paving in 1929		800.00	
	$ 40,990.00	$ 28,536.00	$ 69,526.00
Out Stations			
Hwashih	426.00	939.00	
Kutanchio	300.00	1,730.00	
Shihtan (L. & B.)	943.00		
Shaepu (L. & B.)	856.00		
	$ 2,525.00	$ 2,669.00	$ 5,194.00
Liling Circuit			
City of Liling			
Church Compound	$ 15,600.00		
Church		9,000.00	
Chapel		1,000.00	
School house		2,500.00	
Two missionary residences		16,000.00	
Chinese evangelist's house		2,000.00	
Servant's houses		1,000.00	
	$ 15,600.00	$ 31,500.00	$ 47,100.00
Medical Compound	$ 9,000.00		
Hospital		22,000.00	
Dispensary		4,000.00	
Medical equipment		4,500.00	
One doctor's residence		6,000.00	
One doctor's residence		8,000.00	
Foreign nurse's home		7,000.00	
Chinese doctor's house		2,500.00	
Chinese nurse's home		3,500.00	
Electric light plant		4,500.00	
Isolation building		600.00	
Compound walls		1,500.00	
	$ 9,000.00	$ 64,100.00	$ 73,100.00
Albright High School			
Compound	$ 9,800.00		
High school buildings		18,000.00	
Gymnasium		5,000.00	
Chinese teacher's house		2,600.00	
Chinese teacher's house		3,500.00	
One missionary residence		7,000.00	
Superintendent's home		12,000.00	
	$ 9,800.00	$ 48,100.00	$ 57,900.00
Liling, South City Chapel		$ 1,300.00	1,300.00
Out Stations			
Chuan Wan		600.00	
Shanglishi		1,300.00	
Weishan		200.00	
Tachang		300.00	
		$ 2,400.00	$ 2,400.00

Yuhsien Circuit	*Land*	*Buildings*	*Totals*
Church Compound	$ 6,000.00		
Church		$ 8,000.00	
One Residence, Red Brick		2,000.00	
One Missionary Residence		4,500.00	
One Missionary Residence		4,500.00	
	$ 6,000.00	$ 19,000.00	$ 25,000.00
Hospital Compound	1,500.00		
Hospital Building		18,000.00	
Chinese Doctor's Home		2,000.00	
Doctors' and Nurses' Lots	3,700.00		
Doctor's Residence		7,000.00	
Nurses' Residence		7,000.00	
	$ 5,200.00	$ 34,000.00	$ 39,200.00
Girls' School Compound	3,500.00	5,000.00	8,500.00
Boys' School Compound, Land and Building Purchased from Chinese Gentleman		7,500.00	7,500.00
(Equipment in hospital and schools not included in figs.)			
Out Stations			
Hsinshi	1,000.00	1,000.00	2,000.00
Hsias-tuh		600.00	600.00
Wang Iohang (Original Land and Building, $230.00)		400.00	400.00
Huenchiaspi (L. $60.00)		300.00	300.00
Hwangtuling (L. $90.00)		2,000.00	2,000.00
Chaling Circuit			
Chaling City			
Church and Residence Compound	$ 2,307.00		
Church Buildings		$ 1,000.00	
Missionary Residence (double)		2,370.00	
Boys' School (Land and Building)		1,050.00	
Land Bought for Future Residences and School Buildings	984.00		
	$ 3,291.00	$ 4,420.00	$ 7,711.00
Out Station			
Kaolong—Land and Building		245.00	245.00
Total Value of East Hunan Property, Mexican			$539,776.00
U. S. Gold—Value			269,888.00

WEST HUNAN—KWEICHOW MISSION

Shenchow, Hunan	Land	Building	Total
West Gate Compound	$ 4,250.00		
Missionary residence No. 1		3,000.00	
Missionary residence No. 2		3,000.00	
Missionary residence No. 3		3,000.00	
Church		1,500.00	
Gate house building		1,100.00	
Mission equipment		300.00	
Servants quarters		150.00	
	$ 4,250.00	$ 12,050.00	$ 16,300.00

	Land	Buildings	Total
Boys' School Compound	$ 1,000.00		
School house		1,800.00	
Evangel press		3,500.00	
	$ 1,000.00	$ 5,300.00	$ 6,300.00
Main Street Chapel	$ 1,100.00		
Chapel		$ 600.00	
Evangelist's residence and day school		350.00	
	$ 1,100.00	$ 950.00	$ 2,050.00
W. M. S. Compound	$ 2,500.00		
Residences		$ 3,000.00	
Women's hall		800.00	
Girls' School Building		800.00	
Embroidery building		1,250.00	
Servants quarters		100.00	
Gate house		100.00	
	$ 2,500.00	$ 6,050.00	$ 8,550.00
Chenki Circuit			
Pushih (L. & B.)		$ 525.54	
Chenki (L. & B.)		1,562.68	
Supu (L. & B.)		800.00	
		$ 2,888.22	$ 2,888.22
Tungjen, Kweichow			
North Gate Compound	$ 3,000.00		
North Gate walls		$ 300.00	
Missionary residence		3,000.00	
Lucy Bloker Church		2,204.69	
Servants quarters		250.00	
Chinese buildings		350.00	
Mission equipment, safes, etc.		400.00	
	$ 3,000.00	$ 6,504.69	$ 9,504.69
West Gate Boy's School		$ 300.00	$ 300.00
Lower South Gate Compound	$ 2,500.00		
Krumling gardens	500.00	125.00	
South Gate walls		800.00	
One doctor's residence No. 1		3,000.00	
One doctor's residence No. 2		4,612.64	
Hospital		10,000.00	
Hospital equipment		5,500.00	
Dispensary		800.00	
Dispensary equipment		500.00	
Chapel		200.00	
Servants quarters		400.00	
	$ 3,000.00	$ 25,937.64	$ 28,937.64
Middle South Gate Compound	$ 1,200.00		
Walls	200.00		
Chapel and dispensary		1,043.25	
	$ 1,400.00	$ 1,043.25	$ 2,443.25

	Land	Buildings	Total
Ming Deh Boys' School			
Compound	$ 2,000.00		
School building		$ 2,455.98	
Missionary residence		3,000.00	
	$ 2,000.00	$ 5,455.98	$ 7,455.98
W. M. S. North Gate			
Compound	$ 2,000.00		
Walls		$ 350.00	
Chinese building		550.00	
Dah Deh Girls' School Building		8,065.00	
One missionary residence		2,236.94	
	$ 2,000.00	$ 11,201.94	$ 13,201.94
Out Stations			
Kiang Keo (L. & B.)		$ 767.25	
Wan San Senchi		151.50	
		$ 918.75	$ 918.75
Kuling Bungalows			
No. 182 (L. & B.)		$ 4,038.79	
No. 1103 (L. & B.)		2,800.00	
No. 101A (W. M. S.)		1,875.00	
		$ 8,713.79	$ 8,713.79

Total Value of West Hunan Property $107,564.26
Total Value of all Chinese Missions Property—U. S. Gold 377,452.26

Estimated Losses and Cost of Reconditioning

Since the summer of 1926, when the Nationalistic Movement of troops was on from Canton northward through our East Hunan Mission territory, many of our buildings were used to quarter troops. Then followed the missionary evacuation in 1927, when practically all of our buildings were occupied by soldiers, various union groups, which sprang up throughout the land, and by communistic party leaders. Serious damage has resulted from various causes, such as military occupation, warfare between contending armies, attacks by communists and from looting by soldiers and local people.

We may count ourselves fortunate indeed that our losses are not more serious. We visited Nanking and were shocked to witness the devastation of mission property there. Residences, churches, schools and union institutions are in ruin, some completely beyond repair. At Shenchow we stood on the ruins of what was once the beautiful Boys' High School of the Reformed Church Mission, now reduced to a charred mass of debris through fire engendered by mob violence. In many other cities we saw the devastation wrought by the hand of the marauders.

We inspected, as carefully as possible, all of our buildings on the various circuits visited. It is utterly impossible to secure an accurate statement of losses. For none can tell how long the present status

of affairs may continue. The longer our property is unoccupied by our own mission workers the more serious will be the damage. Ravages of wind and weather, exceedingly heavy in normal times in China, must be reckoned with also. We present the following statement as a fair estimate of our mission losses.

Estimated East Hunan Mission Losses

1.—CHANGSHA CIRCUIT. *Tung Pai Lu Compound.*

1—Three missionary residences at $400.00 each		$1,200.00
2—Church		500.00
3—Girls' Boarding School, equipment—$900.00		
building— 500.00		1,400.00
4—Woman's School, equipment		550.00
5—Day School Building		500.00
6—Chinese Buildings		500.00
Total		$4,650.00

Siao Wu Men.

No serious damages were suffered at this place. Recently the street widening project cut off approximately twenty feet along the front of this compound, which took out a row of Chinese shops and greatly reduced our income from rental. The buildings here are of Chinese construction. The church will need to be replaced by a modern structure in the near future. We recommend that the Gruhler Memorial Fund be held for the construction of a suitable church on this compound.

Out Stations. Changsha out stations suffered no serious loss during the missionary evacuation.

General Mission Property. Four safes belonging to the East Hunan Mission were smashed by the soldiers or those who occupied the mission residences and buildings in 1927, and the contents of those safes were lost to the mission. In some instances the station records are a complete loss. Another safe was seriously damaged but has been sent to Hankow for reconditioning. This loss is estimated at $500.00.

2.—SIANGTAN CIRCUIT. The Out-stations at Siangtan suffered no great loss through military disturbances. The school equipment, of course, was carried away from most of our properties.

School equipment	$	500.00
Shihton, destroyed in 1926		500.00
Siangtan, two missionary residences		1,000.00
Church		300.00
Total		$2,300.00

3.—LILING CIRCUIT.

Liling church lost pulpit furniture and needs repairs		$ 600.00	
Two evangelistic missionary residences		1,000.00	
School equipment		400.00	
Total			$2,000.00
Albright High School.			
Laboratory equipment		$3,500.00	
Furniture		2,000.00	
Library		1,000.00	
Building repairs		1,000.00	
Chinese teacher's house		500.00	
Principal's Home		500.00	
Total			$8,500.00
Home of Superintendent			500.00
Medical Compound.			
Two doctors' residences		$1,500.00	
Servants' quarters at Liling		1,000.00	
Liling Hospital:			
Gatehouse		$ 50.00	
Dispensary		300.00	
Furniture		100.00	
Equipment		400.00	
Chinese Nurses' House		100.00	
Furniture		100.00	
Chinese Doctors' Houses		200.00	
Furniture		200.00	
Foreign Nurses' House		500.00	
Hospital Building		2,000.00	
Furniture		350.00	
Linen Room		3,500.00	
Heating Plant		200.00	
Water System		200.00	
Light Plant and X-Ray		5,000.00	
Beds		400.00	
Equipment		400.00	
Drugs		500.00	14,500.00
Out Station, losses			$ 400.00

4.—YUHSIEN CIRCUIT.

Two evangelistic missionary residences		$1,800.00	
Church building and equipment		600.00	
Chinese evangelist's residence		200.00	
Girls' School, furniture and equipment		500.00	
Boys' School, property losses	$1,000.00		
Boys' School, furniture	700.00	1,700.00	
Total			$4,800.00
Medical Compound			
Doctor's residence		500.00	
Nurses' residence		500.00	
Emma Dubs Memorial Hospital			
1—Building	$1,500.00		
2—Equipment	10,000.00		

3—Electric light system	5,000.00		
4—Stock of drugs	2,500.00	19,000.00	20,000.00

Yuhsien out-stations report only slight losses.

5.—CHALING CIRCUIT.

School equipment	$ 400.00		
Church building	300.00		
Missionary residence	300.00	1,000.00	
Out Stations			
1—Fu Keo.—We do not own the building here, but the equipment is a complete loss		300.00	
2—Kao Long.—Was practically burned and the equipment carried away		200.00	
Total			$1,500.00
TOTAL LOSSES—EAST HUNAN MISSION			$59,650.00

WEST HUNAN MISSION.

6.—SHENCHOW CIRCUIT. The buildings at Shenchow were occupied by soldiers at various times. It is reported that as many as one thousand soldiers were quartered in the four missionary residences at one time. Apart from the loss of hardware, such as locks, door knobs, and wood work, our compound did not suffer seriously. Estimated losses, $1,200.00.

7.—CHENKI—PUSHI—SUPU. Buildings in these cities were not greatly damaged. We must report here the usual losses of part of the equipment. Losses, $1,000.00.

8.—TUNGJEN CIRCUIT. The most serious damage to our Tungjen property was occasioned during the siege of the city by opposing forces in December of 1928. The Girls' School building and the single ladies' missionary residences were most seriously damaged by shell fire and other rifled bullets, which lodged in the woodwork and walls of these buildings. The necessary repairs were made. Apart from this the missionary residences and hospital compound were not seriously affected. Losses, $1,500.00.

Total losses—West Hunan-Kweichow Mission, $3,700.00.

ESTIMATE OF TOTAL MISSION LOSSES IN CHINA

East Hunan	$ 59,650.00
West Hunan-Kweichow	3,700.00
Total	$ 63,350.00

Desirability of Location

The Commission went carefully into the question of desirability of the location of our churches, chapels, schools and hospitals. We are happy to report that on the whole the East Hunan Mission has been very fortunate in the selection and purchase of property on which our buildings are located. In Changsha, Siangtan, Liling, Yuhsien and Chaling our compounds are favorably situated, usually near the heart of the city on much frequented streets. The Liling Medical and Educational Compound have the most beautiful site. Most of the buildings are situated on the hill-top, overlooking the city and river front. This is perhaps one of the finest missionary compounds in China.

At a few out-stations our property is not so favorably located. In some the buildings are not representative; others are sadly in need of repairs. Some chapels have been built of sun-dried brick which are much the worse for wear. If the conditions of the country permitted, extensive repairs should be undertaken. At Huashih "The Julia McGuire Memorial Chapel" is in need of extensive repairs. This building houses one of our finest out-station congregations. The church is a two story structure, long beams unsupported in the center, carry the ceiling of the chapel. These rest on mud walls. But reinforcement in the form of pilasters had to be added on the outside several years ago. Weakness of construction is without doubt the cause for the present status.

In Shenchowfu, the first station to be selected in the West Hunan-Kweichow Mission area, our main compound is found at the west end of the city. Four missionary residences grace the top of the hill. Along the street are found the chapel, a number of Chinese shops, the Boys' and the Girls' Day School Buildings, and half way up the hill, the Embroidery Mission Building. On the main street, near the center of the city, very favorably situated, is the Street Chapel, and to the rear of it the Chinese evangelist's residence, and what remains of the Day School Building.

The West Gate Compound seems to be too far removed from the center of things in Shenchow, for it is difficult to secure proper attendance at the public service. The Commission is of the opinion that the more central location for evangelistic purposes ought to be more largely utilized. At Chenki and Pushih our property is, comparatively speaking, well located. The chapel at Chenki is adequate, but the missionary residence, constructed some years ago, is built right up to the narrow main street of the city and is not a satisfactory location for a missionary residence, neither is the building itself adequate to house a family.

Our properties in Tungjen are known as *(1) The South Gate Compound*. This is the medical compound on which is located the dispensary and Street Chapel, the hospital and two foreign doctors' residences. *(2) The North Gate Compound*. Here we find the

"Lucy Bloker Memorial Church," the evangelistic missionary residence, a home for the single lady missionaries, the Girls' Boarding School and a number of Chinese buildings, housing evangelists, Bible woman and servants. *(3) The Middle South Gate Compound.* A chapel and Chinese pastor's residence is located here. *(4) The West Gate Compound.* A number of Chinese buildings which housed the Day School for boys and teachers of said institution are found on this plot of land in a section of the city that has suffered serious damages during the siege of Tungjen. *(5) The Ming Deh Boys' Boarding School.* A six and a half acre tract of land, a mile north of the city of Tungjen, was purchased for the boys' boarding school. A missionary residence, a semi-permanent school house, and a number of Chinese buildings used for dormitories, chapel and church school properties are found on this tract. There is no wall about this compound, a woven wire fence encircles the tract. During the disturbed conditions of recent years, and the repeated occurrences of sieges, banditry and looting, this place has not furnished the desired safety and security to our missionaries. Soldiers have repeatedly attempted to occupy the place. The missionaries can not get into the city of Tungjen after the gates thereof are closed at night. If the family moves out of this compound the place will immediately become the prey of soldiers and may become a complete loss to the mission.

Model Plans for Mission Buildings

We are of the opinion that a number of stock plans should be secured and accepted by the Missions as models for construction of suitable chapels, churches, residences and other mission buildings. We are aware of the fact that location and shape of available tracts of land have great bearing upon the type of construction. We believe, however, that the above suggestion would work for a greater uniformity of construction and would serve to give us more adequate buildings.

Titles to Property

The titles of our mission property are held in the name of the Board of Missions. The deeds are on file in the office of the Executive Secretary-Treasurer at Cleveland, Ohio. These have been registered with the American Consulate in China. No changes have been made in these deeds since the merger of the Evangelical Association and the United Evangelical Church. Under the existing unsettled conditions in China it may be inadvisable to undertake any changes at the present time. Our missionaries are convinced that our deeds of title are as secure as they can be at the present.

INSURANCE

It is impossible to secure insurance on mission property in China against losses sustained through ravages of war, banditry, or looting. In recent years these have been the sources of losses against which we have no insurance. The rates for protection against losses by fire and flood also become well nigh prohibitive. For these reasons no insurance is being carried on our mission properties. Our experience through a quarter of a century teaches us that this is the best plan of procedure under the circumstances.

KULING PROPERTY

Our Board holds title to a number of summer residences for missionaries on Kuling Mountain near Kiukiang. In the summer time approximately three thousand foreigners, half of whom represent missionary families, gather here. Due to the excessive heat of the summer in south central China it has been the policy of missions to grant summer vacations to their missionaries, which were usually spent at this resort. The buildings belonging to the East and West Hunan Missions are in need of repairs. A number of our missionaries have their own summer homes at Kuling. Because of the reduced size of our mission staff it would seem that we do not need as many homes to house our missionaries as formerly. We would, therefore, recommend the sale of the house which was purchased from Rev. Knecht, as well as any other house belonging to the Mission which may not be needed.

A great change is taking place on Kuling. The more wealthy Chinese are coming in large numbers, and certain sections have been almost completely taken over by them. The missionary colony is quite reduced. There seems to be little or no demand for property. A number of our missionaries are, or have been, offering their places for sale for years, but have not found a purchaser.

CHINESE PASTOR'S RESIDENCE AT SIANGTAN

For several years a new Chinese pastor's residence was needed at Siangtan. The old house stands directly in back of the K. L. C. E. Memorial Church. It is beyond repair. Your Commission was empowered to consider the advisability of the construction of a new residence. A number of propositions were placed before us. After due consideration we authorized the construction of a two story house, approxmiately 30x40 feet, to house two Chinese pastors' families. The rough sketch was presented; the approximate cost is $4,600.00 Mex. or approximately $1,600.00 gold.

MISSION MATTERS

Preparation of Budget. In both Missions we considered carefully the method employed in the preparation of the annaul budget, or

estimate of cost of operation, and recommended a more detailed presentation of items on the basis of the classification in use by the East Hunan Mission under classes.

Class 1—Missionaries on the field; missionaries on furlough.
Class 2—Evangelistic work showing of the classes and grades of workers.
Class 3—Property in use. Rent, deposit, repairs, attendants, furnishing, alterations and additions.
Class 4—New property. Cost of land, cost of building, title expenses, total expense of alterations and additions.
Class 5—Mission and station expenses; personal teachers; medical allowances; stationery and postage; book room; traveling expenses; incidentals; exchange.
Class 6—Education. Boys' Boarding School; Girls' Boarding School; Day Schools; Mixed Schools; Women's Bible School; Night School; Scholarships.
Class 7—Hospital and dispensaries. Salaries of employees; hospital supplies; equipment.
Special Classes—New Workers; Workers Conference; Interdenominational expenditures; traveling expenses.
In the estimate the figures for each circuit are to be shown under the above rubrics.

The Board should also be furnished with a list of all the employees of the Mission and the salaries paid them. Complete and detailed information concerning new projects shall be furnished the Board with the annual budget, in order that the Budget Committee of the Board may more intelligently analyze the requests of the mission fields.

Election of Superintendent

The Board referred to the Commission the study of the question of the advisability of a change in constitution governing the election of the Superintendent of the China Missions. In view of the fact that in all other Missions the election of the Superintendent is the prerogative of the Board, it was deemed advisable to make it uniform.

At the time of the merger of our mission work in China there was created the Council of Review and Reference, which body, composed of representatives of the East Hunan Mission and the West Hunan-Kweichow Mission, was given certain duties and powers, such as, the review and approval of mission estimates or budgets; the allocation of new missionaries appointed by the Board; the consideration of questions of general mission policy; and the power to elect a Superintendent for the China Missions. Certain rules are laid down in the constitution governing the procedure and election of such Superintendent.

The members of both Missions feel emphatically that this method of procedure is best suited to China. They look with great disfavor upon the proposal of the Board to take from them this prerogative.

Chapter XII

JAPAN

A SURVEY OF PROTESTANT MISSIONS

Japan is universally recognized as one of the major powers of the world. Within the memory of men still living she has risen from obscurity to this commanding position. This marvelous development is nothing less than a phenomena of this present age.

Under Emperor Taisho Tennyo, who ruled from 1912 to 1926, Japan became the third maritime power of the world. Her warships swept the Pacific and Indian Oceans and the Mediterranean Sea. Her arms penetrated 3,000 miles into Siberia and controlled China. She lent money to Russia, France and Great Britian. Her representative at Versailles forced her will on a reluctant Europe, while her officers took a hand in determining Europe's boundaries. During this period of progress Japan's manufactured products were in most eager demand in all the world, and Japanese scientists took their place in the vanguard of research and her speculators had to be reckoned with in the world's market.

Survey of Protestant Missions

On March 13th, 1854, Commander Perry, of the United States Navy, negotiated a treaty with Japan, which was the first of many links to bind the Sunrise Kingdom to the western world. For seventy-five years now Japan has made the western world her schoolmaster and has studiously applied herself to learning the lessons of progress. The history of the reconstruction of Japan upon modern lines is romantic indeed. Modern inventions and labor saving devices were quickly taken up by the Japanese. In 1873 the Christian calendar was adopted and the anti-Christian edicts were repealed. The year 1881 marked the first step toward constitutional government which was fully adopted in 1889. In 1899 the last vestige of extra-territorial rights of foreign governments was abolished, and Japan took her place on a basis of equality with other world powers.

The modern missionary movement in Japan dates back to the year 1859. The first Protestant workers to arrive were: Rev. John W. Liggins, Rev. Channing N. Williams, of the American Protestant Episcopal Church; James Hepburn, M. D., of the American Presbyterian Church; and Rev. Guido S. Verbeck, Rev. Samuel R. Brown,

and D. V. Simmons, M. D., of the Dutch Reformed Church; all of whom arrived in the year 1859. These pioneers were beset with difficulties of many kinds. Not until ten months after the first arrival could any Japanese be persuaded to teach them the language. It was necessary to spend much of the time in quiet, patient study in winning the confidence of the people and laying the foundation for future usefulness.

Seventeen years after the first Protestant missionaries landed in Japan, in the autumn of 1876, a little band of Evangelical pioneers set foot on Japanese soil; they were: Dr. and Mrs. Frederick Krecker, Rev. Adolph Halmhuber and Miss Rachel Hudson.

There had been an earlier Christian Movement in Japan begun by the Jesuits in the middle of the sixteenth century. It lasted nearly one hundred years, and was successful in the conversion of many powerful feudal lords, whose underlings followed their lords by the thousands to accept this new religion. Fierce persecution and opposition arose in the middle of the seventeenth century and all priests were driven out of the country. In this modern movement the Catholics came back, but the Protestants entered the country on even terms with them. All remaining decrees against Christianity were abolished in 1873 and complete religious freedom for all faiths was provided for in the constitution adopted in 1889. The last tenacious prejudice against Christianity was that it would weaken the loyalty of Japanese Christians to their country and Emperor. That prejudice gave way in the wars with China and Russia, when Christian Japanese fought as valiantly as their non-Christian brothers for country and Emperor.

Present Status of Protestant Missions

After seventy years of organized Protestant work in Japan there are today fifty-six Mission Boards and Churches at work in the empire. They have a foreign staff of 1,173 missionaries, of whom 282 are ordained men, 77 unordained, 332 wives of missionaries, 458 single lady missionaries, 11 male and one female medical missionaries, 13 nurses. Four-fifths of all the foreign missionaries in Japan are from the United States of America. The native staff consists of 4,825 workers, of whom 1,557 are ordained ministers, and 1,775 unordained male workers, 1,770 women workers.

Evangelistic

The various Boards report 1,977 organized churches, of which 725 are considered self-supporting. In addition to these organized churches there are 732 preaching places, or evangelistic centers. The churches have a membership of 204,181. The Japanese churches conduct 3,332 Sunday-schools with 12,984 teachers and a total enrollment of 237,773. The combined contribution of the Japanese

THE NUMAZU EVANGELICAL CHURCH, KINDERGARTEN AND CARETAKER'S HOUSE
Fujiyama can be seen in the distance.

churches to Christian work, for the year 1929, was Yen 2,249,-254.56. For the same period the Roman Catholic Church reports 172 foreign priests and 89 native priests, with a church membership of 89,390. More than half of the total number of Catholic Christians live in the Nagasaki diocese.

Educational Work.

Protestant Missions in Japan report 347 kindergartens with an enrollment of 16,580 Japanese children; six Primary Schools have 783 pupils; 19 Middle Schools for boys with an enrollment of 10,349 scholars; 42 Middle Schools for girls whose enrollment is 13,723; 23 Theological Schools with an enrollment of 629; 14 Bible Training Schools for women with an enrollment of 343. Christian Missions support eight colleges for men with an enrollment of 6,292; ten colleges for women with an enrollment of 1,637; eleven Industrial Schools with an attendance of 747; fifty English Night Schools with 60,432 scholars; five Normal Training Schools with an enrollment of 244; two schools for nurses with 90 students. The total educational fees received in these educational institutions for the year 1929 was Yen 2,072,620.53.

Medical Work

Twenty hospitals and sanatoria with a total of 1,066 beds have eighty native physicians; seventy-eight men and six women. In these institutions 7,673 inpatients were treated; 15 dispensaries report a total of 163,888 treatments. A grand total of 194,964 treatments were given in the medical work, and the income totaled Yen 543,745.28.

Philanthropic Work and Social Service

Christian Missions maintain seventeen orphanages with 688 children; five Leper Asylums with 544 inmates; three institutions for the blind with 142 inmates; five rescue homes with an enrollment of 105; nine industrial homes with a total list of 536 inmates.

The above figures are taken from the Japan Mission Year Book of 1929, of which Dr. Paul S. Mayer, Superintendent of the Evangelical Mission, is the editor.

The influence of Christianity and Christian Missions in Japan far exceeds what official numerical reports can indicate. Only one-third of one per cent of the population of Japan is represented in the Protestant church membership. Although there are fifty million Buddhists and seventeen million Shintoists in the Japanese Empire, Christianity is recognized by the Government as one of the established religions of the country. In no other country have Christian missionaries had such intelligent material with which to work at the

beginning of the enterprise. In India the movement began and has continued, very largely, with the illiterate coolie class. This, to a large degree, is also true of the Christian Movement in China. In Japan it has reached the middle class of intelligent, educated people. Except for an occasional departure in which it has touched certain official and aristocratic groups, the Christian Movement in Japan has been confined entirely to this middle class. Almost no effort has been made to reach the bulk of the population, the agricultural and fishermen groups. To fully seventy-five per cent of the Japanese Christianity is merely a foreign name.

The percentage of Christians in special influential groups of the population is much higher than the general percentage of one-third of one per cent. It is authoritatively stated that four per cent of the members of the House of Peers and five per cent of the members of the House of Representatives are Christians. There are also several Japanese Christian men and women at the Imperial Court. The Government's respect for Christianity is evidenced by its recent contribution of 100,000 Yen to the new and beautiful Y. M. C. A. building in Tokyo. Recent recognition by the Dowager Empress of our own missionary representatives, in behalf of our work among the orphans, is an indication of general recognition given to Christian missions and service. The influence of the Christian church in Japan is much greater than would be indicated by the number of baptized communicants.

Japan has progressed farther in fifty years than India and China in three centuries toward the goal of self-government and self-support of her Christian Churches.

The Relation of Our Work to the Christian Movement in Japan

The Mission of the Evangelical Church in Japan fills an integral place in the Christian Movement in Japan. Our own leaders have taken prominent positions in the union and interdenominational activities of Christian Missions in Japan. Dr. Paul S. Mayer, the Superntendent, is officially connected with all of the great movements in Christian circles. For three years he has edited "The Japan Mission Year Book" and served as President of the Federation of Christian Mission in Japan. He is Vice-President of the National Christian Council and a director of the "Kingdom of God Movement." Miss Susan M. Bauernfeind has been closely connected with the work of the American Christian Mission to Lepers; while Miss Lois Kramer has served as President of the Japan Christian Kindergarten Union for several years. The Japan Conference of the Evangelical Church also cooperates to the fullest extent, through its ministry and membership, with all of these interdenominational Christian movements.

Japan as a Mission Field

Japan is absolutely different from all other Asiatic countries in its industrial progress, complete sovereign independence, and as a field and force for the Christian missionary enterprise. A visitor who comes to Japan, whether he comes from the east or west, is bound to be surprised and pleased. When one comes from the occident, after almost two weeks of incessant travel over the heaving billows, Japan looms like a wonder-land over the horizon. Japan is a work of art, nature herself has furnished the model for her gardens, but electric signs and highly colored billboards begin to desecrate the landscape. In this land of gods and earthquakes, fire, typhoon, tidal wave and volcanic action exact sudden toll of life and labor, and yet no land is so fascinating. All the tides of modern life surge through Japan. Cleanliness and courtesy are a national characteristic.

The cities have their full share of poverty and discontent, for Japan is just getting into the thick of her labor problems, incident to adopting western industrialism. All of the main stations of the Mission are easily accessible by rail, electric line or automobile. Cities like Tokyo, Kobe, Osaka, Nagoya, Kyoto and Yokohoma present no dread to missionary residence.

Chapter XIII

THE EVANGELICAL CHURCH IN JAPAN

Origin of Evangelical Mission

As far back as 1851 Evangelical records reveal an attempt at the organization of a mission in a non-Christian land. Ever since the Jubilee Year of 1850, when great enthusiasm for missions was aroused in the church through the sending of our first representative to central Europe, there were those who looked for and prayed for the opening of a mission in the non-Christian world under the banner of the Evangelical Church. At that time a layman by the name of Jacob Munk, of North Georgetown, Ohio, plead through the columns of the *Christliche Botschafter* (issue of February 1st, 1850) for the establishment of a heathen mission, for which purpose he offered to give $20.00. From year to year interest in and funds for this project increased. There followed prospecting for a mission field in far India and Africa, but in 1874 the Board of Missions selected Japan and proposed to the General Conference, meeting in Philadelphia, Pennsylvania, the following year, the creation of an Evangelical Mission in the Sunrise Kingdom.

The report of the General Conference through its Committee on Missions was substantially as follows:

"1.—We as a Church also are called to preach the Gospel to the heathen.

"2.—Many gifts have flown into the treasury for this purpose, totaling $25,651.17.

"3.—The Board of Missions has considered this subject for a number of years, and there is an increasing desire throughout the church for the establishment of such a mission.

"4.—Men properly qualified, we believe, are at hand.

"5.—We believe the establishing of a heathen mission will not curtail or reduce missionary receipts for other purposes, but that the missionary enthusiasm will increase the gifts for all missionary purposes. Therefore

"Resolved, That we proceed immediately to the establishment of a heathen mission. Further

"Resolved, That we consider Japan as the proper field for the establishment of this mission. And further

"Resolved, That the Board of Missions be directed to take the necessary steps to send, as soon as possible, two men to this mission in Japan."

This report made a deep impression upon the General Conference. The importance thereof was not underestimated. Upon motion of C. F. Deininger, delegate of the Central Pennsylvania Conference,

five minutes were spent in silent prayer before the vote was taken. The whole conference, preachers and visitors, fell upon their knees, earnest prayers ascended to the throne of God; tears streamed from the eyes of all. The windows of heaven were opened and the blessings of God came upon the hearts of all. As the conference arose from its knees they sang a missionary hymn. The entire audience, consisting of about 250 persons, arose to their feet and lifted their voices in unanimous vote for the report of the Committee on Missions. Thus it was on Tuesday, the 19th day of October in the year of our Lord, 1875, that the establishing of the first foreign mission of the Evangelical Church was determined.

On October 30th, 1875, Rev. Adolph Halmhuber, of Switzerland, was selected, and on March 14th, 1876, Dr. Frederick Krecker, of the East Pennsylvania Conference, was appointed. On July 20th, 1876, Miss Rachel Hudson was added to the group. On October 18th, 1876, they sailed on the English steamer "Oceanic" and landed at Yokohoma, Japan, November 13th, 1876. At that time there were only three Christian churches in the entire empire. From November until the following May all of our missionaries lived in one house in the foreign concession in Yokohoma. After that Rev. Halmhuber journeyed to Osaka where he was joined by Mrs. Halmhuber, nee Katherine Kaechle, while Dr. Krecker and family, together with Miss Hudson, went to Tokyo to establish the mission there.

The work of the Evangelical Church is entirely confined to the largest island, Honshu, of the Japanese archipelago. Our main stations are at Tokyo, the capital, Koriyama, 150 miles to the north, and in the Osaka-Kobe area. Our workers touch more than fifty communities. The stations of the Evangelical Church are strung over a battle front of more than 500 miles from east to west and north to south. The Japan Conference was organized in 1893 and the following statistical table records graphically the story of its growth:

Evangelical Church in Japan

Year	Members	Itinerant Preacher	S. S.	Enrollment	Contributions	Average
1893	568	16	25	576	Yen 1,010.12	Yen 1.78
1895	727	19	30	583	976.00	1.20
1900	893	18	26	533	1,154.46	1.29
1905	967	19	25	717	1,951.65	2.37
1910	992	24	54	2406	2,366.01	2.38
1915	1344	28	62	3446	2,874.82	2.14
1920	1298	18	61	4107	6,085.07	4.68
1925	1680	23	57	3882	18,575.37	11.06
1930	2179	29	54	4129	26,737.08	13.29

Our Field in Tokyo, Idzu Peninsula, Osaka, Kyoto, Kobe, Nagoya, Koriyama, etc.

Tokyo is a great mission center. Yedo is the ancient name of what is known as the capital of the Sunrise Kingdom. It began as

a fishing hamlet and developed into a feudal stronghold and castle town. Tokyo is at the head of Yedo Bay, nineteen miles from Yokohama. The first castle was erected in 1456 by the feudal warrior Ota Dokwan. The first of the Tokuyawa Shogun made a pompous entry in 1590 and established his residence in Yedo, making it the capital of the Bakufu Government.

After the Meiji Restoration, in 1868, the Emperor Meiji removed the capital from Kyoto to Yedo and changed its name to Tokyo, signifying eastern capital. He proclaimed the Yedo castle the Imperial Palace. This place is situated near the center of the city, completely surrounded by three moats, all of which are preserved in their original state. The palace itself was destroyed by fire in 1873 and rebuilt according to the original plans.

The city of Tokyo lost one half of its population soon after the Meiji Restoration, when three hundred feudal lords withdrew from the city to their own territories in Japan.

Growth of Population of Tokyo

Year	Population	Percentage
1879	825,191	100
1889	1,375,937	167
1899	1,497,784	182
1909	1,626,641	197
1919	2,359,636	286
1929	2,294,600	278

The western section of Toyko is rather hilly and is known as the up-town residential section. The eastern part is flat. Here are found the commercial and industrial districts. Greater Tokyo has 4,726,000 inhabitants. This includes 84 towns and villages about the city proper, and represents an increase of more than 1,000,000 since 1922. Four electric high-speed transportation lines connect all of these boroughs with the down town districts of the capital.

In 1898 Tokyo was given self-government. The Mayor is elected by the City Council. The council consists of 84 members, a Board of Aldermen, selected from the council members, directs the work in the fifteen wards of the city. Tokyo is full of trains, motor busses, and vehicles of every description. The financial growth of Tokyo, as a municipality, is shown in the following table of receipts and expenditures:

Growth of Finances of Tokyo

Year		Revenue	percentage	Expenditures	percentage
1898	Yen	6,254,246	100	3,355,340	100
1908	"	13,954,766	233	10,518,810	313
1918	"	34,858,062	557	33,608,596	1080
1928	"	294,612,769	4711	267,773,855	7980

Tokyo has just completed its seven-year program of reconstruction since the terrible earthquake and fire of September 1st, 1923.

Half of the city was burned. One hundred and thirty-four fires started in down town districts and spread in every direction. Thirty and a half square miles of area in which 370,000 homes were located, were burned. The fire raged for three days and nights. Casualties totaled 58,104 dead, 10,556 missing, 7,876 seriously injured, 18,372 slightly injured, making a total casualty list of 94,928. Seventy-five per cent of the city's population suffered; 1,700,249 people were left homeless through the wrecking or burning of their houses.

The reconstruction plans of Tokyo required 847,500,000 Yen in seven years. Readjustments of land and lots, construction of streets, bridges, canals, parks and public works were the major elements in the reconstruction program. Fifty-two new trunk lines, or roads, were built and 122 side streets. Two hundred and thirty-six bridges, nine of which were large bridges spanning the Sumida River, in addition to hundreds of smaller bridges, were constructed. Fourteen canals were excavated. Three large and fifty-one small parks were laid out and many public buildings constructed. These figures give some idea of the size of the undertaking. The following table represents losses sustained in great fires, and reveals the greatness of the catastrophe that came upon Tokyo.

City	Year	Fires	Burnt Area, Sq. meter	Loss of Property
London	1666	Sept. 2- 6	1,768,603	Yen 107,300,000
Chicago	1871	Oct. 8- 9	8,595,880	330,000,000
San Francisco	1906	April 18-21	12,165,344	750,000,000
Tokyo	1923	Sept. 1- 3	33,477,836	5,506,386,034

The Evangelical Church has mission stations in seven of the fifteen wards of Tokyo. Our churches in Tokyo are located in the following wards: Koishikawa, Hongo, Honjo, Mukojima, Ushigome, Yotosuya, and Azabu. Two mission stations are located outside of the city, one in Mejiro and the other in Setagaya.

Nearly all the Mission Boards operating in Japan have some work in the capital city. A number of strong Christian churches are found here. Our work was begun by Dr. Frederick Krecker in the old Tsukiji region. His personal teacher, Horinouchi, was the first to become a Christian and was baptized on August 3rd, 1877. By September 10th, of that year there were, for the first time, thirty adults and twenty-three children attending the Sunday School and church services. In 1880 the work had grown in such manner that four preaching places were conducted in Tokyo. On July 17th, of this year, our first communion service was held in Tokyo with sixteen Japanese communicants. Dr. Krecker died on April 4th, 1883 of typhoid fever contracted while ministering to a Japanese patient. He was buried in the foreign concession of the Tokyo cemetery.

Southwest of Tokyo is a territory which includes the cities of Yokohama and Yokosuka. The latter is one of the great naval

bases of the Japanese Empire. The Commission authorized the purchase of a tract of land in this city. About eighty-five miles west of Toyko is the Idzu peninsula. Here our church has stations in cities such as: Shimoda, Numazu, Shimizu and Matsuzaki. The Idzu peninsula proper has a population of over 200,000 and contains forty-seven towns and villages. Continuing in a westerly direction, for about 150 miles from the Idzu peninsula, we arrive at Nagoya.

Koriyama is the center of our northernmost district. This area is approximately 150 miles north of Tokyo. Preaching places are found in Sukagawa, Ishikawa, Nihonmatsu and Koriyama. Eastward from Toyko another group of Evangelical stations lie in the Chiba Perfecture centering about Togane and Ohara.

Osaka, "The Pittsburgh of Japan," is the largest city of the Island Empire, and is the industrial and commercial center of Japan. It is surrounded by a belt of factories whose hugh smoke stacks and chimneys belch forth ceaseless clouds of soot and grime. Its various districts are traversed by an intricate net-work of canals spanned by more than 1,200 bridges. The city, modern in many respects, has a population of 2,400,000. It is suffering, like most American cities, from "growing pains." Street widening and development projects are in evidence everywhere. Department stores, substantial office buildings and modern hotels poke their heads high above the sea of tile-roofed houses and shops. The city boasts the finest interurban electric railroad system in the world and seems to make good its contention in this regard. The tempo of Oriental life is greatly accelerated here.

We have four churches in Osaka. *Chikko* is in the harbor district, and despite the fact that, after we had built our church, the city opened a new canal near our building, this continues to be our strongest church in Osaka. On this compound we also have a kindergarten building which is to be remodeled in order to accommodate a larger number of children. Next in size is our *Izuo* work. Here we have a kindergarten building on a well located lot, but no separate church. The Johoku and Joto congregations are without church buildings and therefore must worship in rented houses. Rev. and Mrs. Harvey Thede are stationed in Osaka and live in Chikko.

Kyoto—the Classic City. Only thirty miles from Osaka, easily reached by fast electric trains, lies the classic city of the Empire—Kyoto, abounding in historically famous castles, palaces, temples and shrines, in perfect preservation, attesting in gorgeous array, the glory of bygone ages. It is the center of the nation's religious life, for the headquarters of many Buddhist and Shinto sects are located here.

Kyoto, a city of more than 700,000 population, was Japan's capital for over one thousand years (794-1868). Here is found the imperial palace in the Gyoen, a park of 220 acres, originally built in 794, but destroyed by fire and rebuilt in 1856 as an exact duplicate

of the original. Through the kindness of the American Embassy the Imperial Household Department granted us the courtesy of entering the palace itself, so fascinating and charming in noble simplicity. Our guide took pains to interpret to us the deep significance of exquisite treasures of Japanese art, as we went from chamber to chamber. Without doubt the most fascinating sight was the throne room where the enthronement ceremony of the present Emperor of Japan took place according to ancient, impressive rites.

Almost within a stone's throw of the great palace grounds is Doshisha University founded in 1875 by Joseph Hardy Neesima and the American (Congregational) Board. This is the largest Christian University in Japan. From here thousands of young men have gone into business and professional life in the Island Empire.

We visited a number of the great Buddhist temples; one of these, the Higashi-Honganji, was founded a score of years before the Pilgrim fathers built their little meeting house on the bleak New England shore. The largest temple on this site was completed in 1895 at a cost of 7,000,000 Yen. In another hangs the second largest bell in Japan, cast in 1633, weighing 74 tons, 12 feet high and 9 feet in diameter. The main temple of the Jodo sect of Buddhists was erected in 1211 and rebuilt after a fire in 1639. Indescribable feelings surge over one as he witnesses the endless ceremony, ritual and worshipping multitudes who surge in and out of these gorgeous temples. Blank faced priests mumble their prayers and incantations to the beating of drums and the clank of offering coins which fall ceaselessly into the great boxes conspicuously displayed at the entrance of each temple or shrine.

Here now by this massive pillar reposes a god of healing. His face, hands and limbs have been effaced and worn off by the constant rubbing of devotees who massage the afflicted parts of their bodies after having rubbed the corresponding part of the idol's anatomy. The poor god has almost even worn to a frazzle. Here behind a screen sits, in eternal silence, a god before whom childless mothers pray for sons or for the restoration of suffering little ones. It is a pitiful sight—little shoes, bibs and other articles of a baby's wardrobe hang as offerings on the wire screen.

One cannot but be moved and deeply impressed when you consider how the people sacrifice for their idol worship. This particular temple, of which we speak, is the largest and finest temple in Japan. This sect has 7,000,000 adherents in the Empire. When the large pillars and beams, upon which the graceful roof reposes, were placed in 1895 no ropes strong enough to raise them were available so hair ropes were constructed from the black tresses of thousands of Japanese women who gladly offered their crowning glory as a gift to their gods. Four thousand women in various provinces gave their hair which were fashioned into fifty-three coils of rope for Amida Buddha; twenty-nine of these were completely used up in the build-

ing process, twenty-four coils remain. One of them, 360 feet long, 15½ inches in circumference, weights one ton. In glass cases these coils of black tresses lie before us as mute evidence of woman's sacrifice. We thought again of Israel and its golden calf and woman's golden sacrifice to make it possible. Their gods, that have "eyes and see not, ears and hear not," are as helpless and finite as they. How much more womanhood, the world around, owes to Jesus Christ, who has redeemed her.

Hard by these dazzling temples stands our little Evangelical meeting house where the pastor points to the Lamb of God slain from the foundation of the world, the only adequate remedy for sin, the one and only satisfying Saviour of mankind. No pomp nor treasure here, nor clarging brass, no ceaseless throng. No, not these but a little group of Evangelicals who have turned their backs upon idolatry, its gorgeous temples and shrines and worship the Father in spirit and in truth. Christ is there! This new mission in the great heathen city merits the prayerful support of Evangelicals everywhere.

Kobe, the Harbor City. Eighteen miles westward from Osaka along the beautiful blue bay lies the port city of Kobe. Ships, flying the flags of many nations, are moored along her piers. Kobe is an interesting gateway to the Orient. The city has a population of 550,000 and is within easy reach of Osaka by fast electric lines. We have two congregations in this city. Our new Kobe church was dedicated last fall. A hundred eager-eyed children fill the church during the Sunday-school hour. Good interest is manifested in this work.

Nagoya's Million a Challenge. It is 350 miles from Osaka to Tokyo. Eastward from Osaka we come to Nagoya with its 1,000,000 inhabitants. Despite an all-day downpour of rain we made a visit to the ancient palace and fortified castle of Nagoya. Three deep motes surround such ancient fortresses. They were well-nigh impregnable in that day. The fortress, seven stories high, lifts its golden dolphin-crowned head proudly toward the sky. As our guide led us from the dungeon through the dark chambers, where, in times of siege, the supplies were stored and the water taken from a hidden well, our fancy populated these warlike rooms with the grim forms of ancient defenders. As we climbed higher we were shown the openings in the overhanging floors, where caldrons of boiling water were poured upon the enemy in their attack. Ancient warfare, cruel as it may have been, was less destructive than the wholesale slaughter of our scientific modern days. We have a beautiful new church and kindergarten in Nagoya which was dedicated in June, 1929. We have a growing church in this great city, and plans are under way to open another mission in another section of the city.

We have a large field in this industrial area of Japan. We must plan wisely and act promptly in possessing the land. Church buildings adequate and attractive are an outstanding need. Our ministry

is active and loyal, forward-looking and earnest. The Japan Conference needs the wholehearted support of our American Evangelicals. Money invested here brings rich returns in spiritual harvest.

The consensus of opinion of our Japanese pastors, who were gathered on March 18th, 1930, in the beautiful new Tokyo Y. M. C. A. building, was to the effect that, although we are a small group in Japan, we have a large mission and a correspondingly large field for service. Our field of activity lies largely among the common people who constitute eighty per cent of the population. Like Jacob Albright and his colaborers we preach earnestly the Gospel of salvation. The hopefulness of our work is evidenced by the youthfulness of our ministry and membership. The general type of people our church serves is very much like that we reach in North America and Europe.

Practical Value of Types of Work We Do

The Evangelical Church has always been intensely evangelistic, and in her extension program across the seas has followed naturally in this line with a major emphasis upon the evangelistic department. In addition thereto educational work and social service have claimed a measure of our attention. Other churches in Japan have gained prestige and respect through certain kinds of educational work and social service they have undertaken. Japan has a highly developed system of education, and the purpose of Christian Missions is not to duplicate or run in opposition to the government program of education, but to fill in the gaps and make such contribution to education as they can in the name and spirit of their Lord and Master.

Throughout the years it has been our purpose to conduct educational institutions not as an end in themselves, but rather to open doors and hearts for the entrance of the gospel message and in order to train a corps of efficient and faithful workers for the cause.

Possibilities of Development of Field

A careful study of our present field in Japan leads us to conclude that it will be impossible to develop a full self-supporting and self-propagating church in the limited area which we now occupy. It is true that there are more than 50,000 villages and towns in the Japanese Empire which are unevangelized. But it is equally true that the various Mission Boards have occupied the strategic centers of the land, so that it becomes a problem to find suitable openings in contiguous territory. The very rapid growth of urban communities such as Tokyo, Osaka, Kobe, Nagoya and others, makes it exceedingly difficult for the Missions to keep pace in the establishment of churches in new residential sections.

Another great hindrance to a more rapid development of the field is the exceedingly high cost of land and buildings. This, of course,

is due to the fact that Japan struggles with the great problem of overpopulation. We are confident that in order to achieve the greatest good and build up a greater spirit of unity in the native church, it will be necessary for us to fill up the gaps between our outlying mission fields. For instance, between our Tokyo center and the northernmost district, the Koriyama area, there is a long stretch of territory in which the Evangelical Church has no mission work whatsoever. This is also true when one thinks of the westward reach from the stations in Tokyo.

There are large cities lying between the stations now occupied by our Mission, in the area between Nagoya and the Idzu Peninsula. We need in Japan to strengthen our Christian groups in these outlying areas in order to develop a church consciousness. Economy of travel and supervision require the closing up of these gaps by the establishment of new stations in the intervening areas.

It is quite true that the growing cities will develop the strongest churches. The drift toward industrialism in this machine age, which has reached Japan, will make for the more rapid economic independence of the city churches, whereas the burden resting upon the rural tenant-farmer population will retard the development of the Christian church in the rural areas of the empire.

It is our conviction that in order to achieve the fullest measure of self-support in our work it will be necessary for us to extend the work as rapidly as economic conditions and the development of Christian leadership and workers will permit.

Chapter XIV

THE MISSIONARY STAFF

Contribution of the Foreign Missionary

The foreign missionary has made a great contribution to the Christian movement in Japan. During the first six decades of the modern missionary movement, beginning in 1859 with the coming of the first Protestant missionaries, there was a constant increase in the number of foreign missionaries sent by the various sending agencies of North America and Europe. During the last decade, however, there has come a steady decrease in the number of foreign workers in Japan. So that in 1929 there were 1,173, of whom 282 were ordained ministers, and 332 wives of missionaries, and 458 single lady missionaries giving themselves to the evangelistic, educational, medical and social service forms of the missionary enterprise.

The devolution of the foreign mission staff is on in full earnest in Japan. This is entirely due to an accumulation of causes such as these; nowhere else in the non-Christian world is there a national system of education so efficient as that of Japan. Nowhere else is public opinion so well organized through the school and press of the land. In no other mission field in the Orient has the transition been so great from agricultural pursuits to industrialism which prepares the way for larger self-support in the native church.

In the year 1919 there were 359 self-supporting churches in Japan. In 1929 there were 725. In 1919 there were 867 ordained Japanese ministers while a decade later there were 1,557. In 1919 the Protestant churches had 137,823 members in Japan, whereas the year 1929 records a total Protestant membership of 204,181. All of these facts indicate that the native church is moving rapidly toward the goal of self-government, self-propagation and self-support.

Are Missionaries Wanted in Japan?

The average term of missionary service in Japan is very short, ranging between five and six years. This is practically but half of the average length of missionary service in China. There may be various contributory reasons for this fact. The present rapid trend of shifting of responsibility and leadership from the shoulders of the missionary to those of the native workers brings with it serious problems of relationship which are not altogether easily solved. Opinions

differ widely on what the present field of service of the foreign missionary shall be. Our missionaries have worked in fullest harmony and cooperation with the native pastors. It is the conviction of our own native workers that the foreign missionary is needed in Japan for various specific tasks. Their feeling in the matter is expressed in the following sentences:

"We want new missionaries to come with a spirit to help us." "The foreign missionary still has marvelous power to attract in village and country places." "A missionary living in one place has a fine influence upon his community." "We want missionaries who will help the Japanese in evangelism, such are welcome who will not interfere with native leadership and control." "The foreign missionary is skillful in English, he can organize Bible classes, teach English and help the pastor on the field in preaching, visiting the sick, and introducing men to Christ." "We feel that missionaries should not all live in one place, in order to spread their influence and the good of their contact with our people." "Christian love and life can best be taught by the missionary." "Just to ask a missionary to take Bible classes and lead in the music of the church is like offering him a toy." "He is needed for evangelistic work." "We want missionaries for leadership of the work of our young people." "Where missionaries are stationed we find the strongest churches today." "Rural evangelism is a challenging field for the missionary."

Japan as well as its people has a great charm for the successful worker. The field has fascinating possibilities, but it takes a missionary of grace, of character, and adaptability to indirect leadership as well as deep piety, to succeed. Lacking these traits one chafes under the necessary conditions of work there, resents the Japanese attitude, antagonizes the people and makes cooperation with them almost impossible. The missionary must at all cost subordinate any sense of innate superiority or leadership to the Christian grace of service. The great emphasis of the Japanese upon courtesy and proper etiquette puts one who is brusque or impatient of form and the refinements of personal intercourse at a disadvantage at once. Japan needs thoroughly prepared missionaries. Yet study and preparation alone are not ends in themselves, but only the means to a more glorious goal. Japan calls for workers who are not afraid to work.

JAPAN MISSIONARY STAFF

Name	Date of Appointment	Time of Arrival in Japan	Residence
Supt. and Mrs. Paul S. Mayer		Oct. 27, 1909	500 Shimo, Ochiai, Machi Tokyo, Japan
Rev. and Mrs. A. A. Leininger	March 27, 1922	October, 1922	500 Shimo, Ochiai, Machi Tokyo, Japan
Rev. and Mrs. E. Willimason	June 10, 1924	Sept. 11, 1924	Fukushima, Ken, Koriyama, Japan
Rev. and Mrs. Harvey Thede	June 8, 1920	July 13, 1920	14 Yojo-dori, Nichome, Minato-ku, Osaka, Japan
Miss Susan Bauernfeind		Oct. 10, 1900	84 Sasugaya cho, Koishikawa, Toyko, Japan
Miss Laura Mauk		Dec. 30, 1914	84 Sasugaya cho, Koishikawa, Toyko, Japan
Miss Edna Schweitzer		Oct. 12, 1912	84 Sasugaya cho, Koishikawa, Toyko, Japan
Miss Gertrud E. Kuecklich	June 6, 1922	Oct. 6, 1922	310 Sumida, Mohri, Tokyo, Japan
Miss Lois F. Kramer	July 19, 1917	Sept. 17, 1917	93 Takehaya cho, Koishikawa, Toyko, Japan
Miss Kathryn Schirmer		Sept. 17, 1917	Holton, Kansas
Miss Esther K. Hammel	June 10, 1924	Oct. 6, 1924	93 Takehaya cho, Koishikawa, Toyko, Japan
Miss Ina Gamertsfelder	Aug. 5, 1924	Sept. 5, 1924	84 Sasugaya cho, Koishikawa, Toyko, Japan
Miss Verna S. Hertzler	Oct. 2, 1926	Dec. 21, 1926	500 Shimo, Ochiai, Machi, Tokyo, Japan
Miss Irene F. Anderson	Jan. 26, 1928	Aug. 31, 1928	500 Shimo, Ochiai, Machi, Tokyo, Japan

Request of Japan Mission Council

The Japan Mission Council in annual session at Tokyo, in 1929, voted "that our staff of missionaries in Japan shall consist of five families and fourteen single ladies. We would therefore ask that, in addition to those already here, one more missionary family be sent for the Nagoya field, one single lady missionary (evangelistic) for Osaka, two lady evangelistic missionaries for Shizwoka and two for Kanagawa and Chiba fields. We would therefore welcome five lady evangelistic missionaries as soon as they can be sent."

JAPANESE INTERPRETERS FOR THE COMMISSION

THE COMMISSION GREETED BY SUPT. MAYER AND PRESIDING ELDERS OF THE JAPAN CONFERENCE, TOKYO, NOV. 1st, 1929

Findings of Commission

In view of the foregoing the Commission is convinced that we do not need a large increase of workers in Japan. The major emphasis in our work must be placed upon the selection, training and development of native pastors and Bible women. It is our conviction that unless missionaries, and especially men, have a specific task assigned them they will have an increasingly difficult time to fit into the program of the Japanese Church. Practically all preaching is done by the native pastor. Personal contacts of the missionary count for most. A new missionary coming to the field faces the hardest task because it becomes increasingly difficult to make these contacts by reason of the limited sphere of the missionary's activities.

We are convinced that a staff of three male evangelistic missionaries is sufficient to meet the needs of our church. With reference to single lady missionaries we are of the opinion that there is a large opportunity, in the various areas of our field. We believe that our staff should be distributed as much as possible in order to serve the various sections of our territory.

Term of Missionary Service

Rule eighteen of our manual for foreign missionaries provides: "male missionaries in non-Christian lands shall have a furlough after seven years of continuous service on the mission field; the single lady missionaries shall have a furlough after six years of continuous service on the field." Eight out of ten Boards operating in Japan have reduced the length of the first term of service of single lady missionaries, as is revealed by the following schedule:

Name of Mission Board	Length of First Term	Furlough	Succeeding Terms
American Lutheran	5 years	1 year	5 years
Baptist Foreign Missionary Society	5 years	14 to 18 mo.	6 years
Dutch Reformed	5 years	1 year	6 years
Methodist Episcopal W. F. M. S.	5 years	15 months	7 years
Presbyterian North	5 years	1 yr. with 6 mo. study	6 years
United Christian Missionary Society	5 years	14 months	6 years
United Church of Canada	5 years	14 months	6 years
Universalists	5 years	14 months	

The Commission made a careful study of the question and recommends a reduction of one year from the first term for our missionaries in Japan by one year, so that the first furlough of a male missionary in Japan shall come after six years of continuous service, and of single ladies after five years of continuous service on the field.

Salary Scale

The commission made a careful study of the scale of salaries for our missionaries in Japan in relation to the scales of other Boards.

We find that the rate paid by the Missionary Society of the Evangelical Church is not as high as the scale of salaries in use in some other Boards operating in Japan. The general ratio compares well with those of other agencies. Our salary scale is of medium range. It takes a similar place among missionaries' salaries in Japan as does the scale of salaries paid to our ministers and home missionaries in this country, in relation to the salaries of ministers and missionaries in other denominations.

Comparative Statement of Missionary Support

Mission Boards	Married Missionary	Single Women
Congregational	$2425-$2500	$1212-$1250
Northern Presbyterian	2250- 2250	1125- 1125
Baptist	2160- 2260	1200- 1200
Reformed in U. S. A.	2100- 2300	1200- 1400
Reformed Church in America	2100- 2100	1050- 1050
United Christian Missionary Society	2100- 2100	1050- 1050
Southern Presbyterian	2000- 2000	1000- 1000
United Brethren	2000- 2000	
United Church of Canada	2000- 2400	850- 1100
Methodist (North)	1980- 2250	1200- 1200
Methodist (South)	1900- 2250	1000- 1000
Lutheran	1900- 2300	1000- 1250
Christian Church (has requested increase to)	2100	
Southern Baptist	1760- 1760	880- 880
Evangelical Church	1700- 2000	950- 1050
Church Missionary Society	1725- 1855	700- 830
Methodist Protestant	1450- 1650	1020- 1020
Free Methodist	1100- 1100	550- 550
Average		
Married men	1930- 2064	
Single women	992- 1048	

Our Japan scale of missionaries' salaries is higher than that for our workers in China and Africa. This is due to the fact that the cost of living in Japan is higher than in any other of our foreign fields, and because, by the very nature of the case, our missionaries in Japan are living in the large industrial and commercial centers.

The question of a revision of the existing salary scale was carefully studied with the missionaries themselves, and in view of the adjustment made several years ago, and the financial difficulties facing the General Treasury at the present time, our missionaries in Japan do not ask for a revision of the salary scale.

The Problem of Language Study

The ability to read and especially to speak the Japanese language is an indispensable qualification for missionary service in this land. The Japanese are a highly intelligent people. They respect those foreigners most highly who succeed best in learning the language of the people and who arrive at a better understanding of the country, its institutions, customs, thought life and present day problems. The study of the language is the first business of the mission-

ary. The best way to learn any language is to practice what you learn in daily intercourse. No missionary dare shirk his responsibility at this point. The ability to read Japanese newspapers and magazines is a most valuable asset and might well be considered a standard.

Japanese language study presents many problems apart from the difficulty of the language itself. The Japanese language School (Michi-go Gakko), now housed in the wonderful, new Y. M. C. A. building, was organized and opened in the class rooms of the Foreign Language School, Hitotsubashi, Tokyo, on October 1st, 1913, with Prof. Muller as Director, and was given formal recognition by the Department of Education. It is managed by a Board of Trustees composed of foreigners and Japanese. Rev. Darley Downs is the present director while Baron Y. Sakatemi is the honorary director of the school.

The decreased number of new missionaries arriving in Japan creates a serious problem for this institution. The first year is spent in assisting the pupil to gain a command of the colloquial language. This is a foundation course. The second year is open to more specialization in courses. The fees for the regular first-year course with classes in the forenoon and afternoon is Yen 320. The regular courses cover two years' work with an extension Department offering third year work.

In addition to this school, another exists in Tokyo conducted by one of the leading Japanese teachers formerly connected with the Michi-go Gakko. He has been very successful in his methods in recent years. This school has been conducted in our Krecker Memorial building on the Mejiro compound, which has been rented for the morning hours to this institution. Miss Irene Anderson, while residing on this compound, has been studying in this language school. The courses here are practically the same as in the other school.

It is our conviction that the Board, upon recommendation of the Japan Mission, should adopt the course of one of these schools as our standard and adhere strictly to a completion of such courses by our junior missionaries. The Manual of Rules provides as follows: (28). "The ability to read, but especially to speak the native language, is an indispensable qualification for missionary service. To aid in securing this all new missionaries are required to take the course of study prescribed by the Mission. A native teacher shall be provided for the student for the first five years, and after that as shall be decided by special action of the Mission. It is the judgment of the Board that the first year shall be spent at a language school approved by the Mission. The Executive Committee of the Mission shall constitute the examining Board to examine those who for some reason cannot go to the Language School. In grading, the examiners will take 100 per cent as the standard, the grading to be on the following basis: Knowledge of characters, 30 per cent; Sight reading, 20 per cent; Translation of native language into English and English

into native language, 20 per cent; Use of the vernacular in conversation and set address, 30 per cent. Any one who fails to receive a grade of 75 per cent shall be re-examined within three months.

(29). "During the first year no missionary shall engage in any work that will hinder language study, and during the second year the mornings shall also be kept free for study. In case it shall be necessary to deviate from this Rule permission shall be obtained from the Board of Examiners. Missionaries in attendance at language school shall receive, in addition to their regular allowance for salary, an allowance for tuition.

"Missionaries shall be examined in the required course of study every six months during the first, second and third years of service, and at such others times as the Mission may deem wise, as to their knowledge of the native tongue. The result of all language examinations of missionaries shall be reported by the Mission to the Executive Secretaries of the Board. As a rule, those who, after fair trial, are unable to master the language of the people among whom they labor, will not be continued in commission."

Furlough of Missionaries

Furloughs are primarily granted for health reasons. Japan proper is not a tropical country. Its latitude ranges from that of southern Georgia to that of Montreal. Although the thermometer does not go so low as in corresponding parts of the United States, the damp chill is so penetrating that heavy winter clothing needs to be worn. The extreme humidity of the climate and the absence of vitality in the air make the climate a rather trying one, especially to women. Those with a tendency to nervous, throat or lung troubles, have an exceedingly difficult time of it. The very frequent earthquakes are also conducive to excessive nerve strain. The medical department of the Presbyterian Board of Missions has made a special study of the health of missionaries in Japan, covering the records of several leading denominations. Among its findings are facts concerning the breakdown of single lady missionaries, which warrant the statement made above.

The great question for the Board and the missionary on furlough is: "how shall the missionary's furlough be used?" Missionary furloughs are granted not only for health reasons. They are also of great advantage to the missionary cause in the Church at home. The Board should see to it that a suitable period of the furlough of the missionary is set apart for rest and recuperation, as each case may demand. The balance of the time spent in the homeland should be properly divided between deputation work in the churches and further study in preparation for more efficient service on the field.

MISSIONARY RETIREMENT FUND

The question of creating a missionary retirement fund has been primarily agitated by the single lady missionaries of our church, for whom no provision has been made for entrance into the Superannuation Fund of the Evangelical Church. For several years this problem has faced the Board. It is true that the Board has provided, in a measure, through the Manual by the following rule: (32).—"The support of superannuated or disabled missionaries who remain on the field with the approval of the Mission and the Board of Missions, because of such service as they may be able to render and the good influence of their Christian example, counsel and prayers, shall be determined from year to year by the Board of Missions. Missionaries who become superannuated or disabled and return to the homeland shall be provided for by the Board of Missions from year to year."

Missionaries, however, feel that the above rule is too general and does not give them any definite assurance of support. Other Boards operating in Japan and China have specific rules setting a retirement age for missionaries and fixing a retirement allowance upon a percentage basis of the regular salary received by such missionary at the time of his retirement. The Reformed Church Board makes the following provision: "All missionaries who have reached the age of seventy years may retire from active service and become Missionary Emeritus' with such an allowance as is provided by the regulation of the Manual. At the age of seventy-five years all missionaries shall retire automatically and be relieved from active service, and be provided an allowance not to exceed $1,800.00 for man and wife, and $1,000.00 for a single missionary, widow or widower. In determining the amount of annual allowance for 'missionaries emeritus' the Board shall take into account the amount that was received from the Sustentation Fund or ministerial relief."

The United Lutheran Church provides "that missionaries attaining the age of sixty-five years may retire as "Honorary Missionary" and at seventy years they shall be retired as emeritus missionaries and receive such support as their needs may require."

The United Christian Missionary Society provides: "that at the age of seventy, or after forty years of service on the field (if the forty year period terminates before seventy years of age) the missionaries are granted freedom from obligatory service and automatically withdraw from active work, and no action of the Mission being required. At this time the retiring allowance equal to four-fifths of the full salary, if he remain on the field; or four-fifths of the home salary at home shall be granted. This retiring allowance is made without additional provision for residence, rent, or other allowances."

The Methodist Board provides: "that the missionary shall be automatically retired at the end of the furlough nearest to his sixty-seventh birthday. In case a previous furlough to the field may be arranged in such a way as to make an additional term possible before

retirement, and in case the missionary desires such an arrangement, the matter shall be referred to the Foreign Department and each case decided on its merits. Missionaries may be retired earlier by a three-fourths vote of the foreign department. The maximum retirement allowance for missionaries in service October, 1926, and who were born in 1878, or earlier, shall be $600.00 per year. For missionaries born in 1879, or later, the maximum retirement allowance shall be $480.00 per year. A special provision is made for such missionaries who, on retirement, have not reached the age of sixty-five or have not served twenty-five years."

The Baptist Board makes a provision of $500.00 retirement allowance.

According to these arrangements the lowest retirement allowance at the age of 55, for twenty years of missionary service, would be $250.00.

The Board of Missions has made a new overture to the Superannuation Fund of the Evangelical Church for a consideration of the question and the possibility of receiving into the Superannuation Fund single lady missionaries of our denomination. This is a problem which merits a careful consideration of the Board and the General Conference. Our missionaries in Japan have offered the following suggestions: "Inasmuch as no provision has ever been made for the support of single lady missionaries upon retirement; Resolved, That we ask the Board to consider this and we suggest that after twenty-five years of service a single lady shall, upon retirement from active service, receive $500.00 per year. If retirement takes place after twenty years of service, the annual allowance shall be $300.00.

Chapter XV

THE NATIVE CHURCH AND ITS WORKERS

Three religions are officially recognized in Japan: Buddhism, which entered from Korea in 552 A. D.; Shintoism, the native religion, and Christianity. The Government Bureau of Religions reports there are 48,000,000 Buddhists in Japan divided into twelve sects, and 56 subsects, who worship at 171,626 temples and shrines attended by 53,268 priests, throughout the Empire. It is very complex and cannot easily be described. Shintoism counts 17,000,000 adherents in Japan and has 115,000 shrines and temples and has no less than 15,000 priests. The ethics of Confucianism are accepted by thousands of the educated and higher classes of the Japanese.

Japanese Christianity has shown a remarkable spirit of independence and an ability to stand alone under native leadership. The mission churches planted by missionaries from the Presbyterian and Reformed, the Congregational, the Methodist and the Baptist Churches are fully organized under able native, clerical and lay leadership.

Interdenominational Organizations

The Christian forces in Japan have not been slow to recognize the value of interdenominational agencies to undertake the tasks of the Christian Church which are too large for any single group. Among the existing organizations which fill the larger places in this field are to be listed: The Japan National Christian Council, which was organized on November 13th, 1923; the Federation of Christian Missions, which has back of it almost thirty years of service; the American Bible Society, the British and Foreign Bible Society; the Christian Literature Society, and organizations such as: the Young Men's Christian Association and the Young Women's Christian Association. Our own church is closely affiliated with these union projects and agencies having official representatives on the Directorates of various Christian bodies.

The Native Pastor

Through our contact and fellowship with the members of the Japan Conference we are led to believe that they are on a par with any similar group of Evangelical pastors, in intellectual attainment

and spiritual outreach. The educational standards are higher than in China. Ministerial candidates are sent, by the Conference, to the Theological Seminary before they are licensed to preach. Practically all of our younger men are seminary-trained. Some are college and university men, while others have received a normal school education. As a group they are intensely loyal to the Evangelical Church and its traditions. There are among them men of keen vision and outlook. There are, of course, a limited number of lesser privilege and attainment. We discovered in the hearts of many of them a fervent evangelistic passion and purpose which is inspiring them to greater achievement in the work of the kingdom. The Japanese pastor is the hub of the wheel of church activity. He is the logical leader of all the departments.

The Bible Woman

Soical customs in the Orient forbade the entrance of a native pastor or male missionary into the homes of the people. This fact gave rise to a group of women workers commonly called Bible Women, whose chief duty it was to visit the women in the homes of Christians and to make contact with other women who manifested an interest in Christianity. The work of the Bible woman consists of house to house visitation, instruction of catechumens and Sunday-school classes, calling on sick and afflicted, teaching of enquirers, conducting Bible classes and women's meetings, and in taking charge of the musical program of the church.

The process of westernization, which is proceeding so rapidly in the Orient, will undoubtedly produce social changes which may effect this type of work to a large degree. The work of the Bible woman is temporary in the local church in the sense that the activities in which she now engages are primarily the functions of the whole membership of the church. It is to be expected that as the local congregations grow and take deeper interest in the propagation of the Gospel there will arise volunteer workers who will take over the work of visitation, organization and instruction. This stage of development may not be reached for sometime to come.

The Evangelical Church has given itself to the training of Bible women for over a quarter of a century, and more than one hundred graduates have gone out from the Tokyo Bible School in this period to render valuable service in our own Mission, as well as others, in Japan, and other countries of the world.

There are a number of current criticisms of Bible women and their work. Some of these have more or less foundation in fact. The objection is raised that the Bible women are too young, they lack maturity and experience; this point is well taken in reference to those who have recently graduated from the Bible School. However, a large number of our Bible women have carried on their work for

many years. Another criticism offered is this: that the Bible woman does not have enough academic training. The general standard of educational and intellectual attainment is rising in the churches. In some, many of the women have had Middle or High School training. This demands that the intellectual standard for Bible women must also be raised.

The fact that Bible women have not served under the direction of the Japan Conference is also offered as a criticism. It is apparent that the Conference should more definitely define the field of the Bible women. Another objection to the work of the Bible woman is voiced in the statement that many of them render service for only a short period, and are married soon after their graduation. This is a condition which cannot easily be remedied. It has its advantages as well as its disadvantages. Some of our Bible women become acceptable pastors' wives, and others, although married, have rendered valuable service in their home congregations. It might be well to accept girls at a maturer age and such who are more stabilized. This will be difficult, however, under the existing social customs and traditions of the Japanese. Without doubt there is a large evangelistic opportunity and a wide open field for a consecrated, well trained Bible woman. At present our church is employing twenty-two Bible women in Japan. These women are now stationed annually by a joint committee representing the Japan Conference and the Tokyo Bible School.

Our mission employs Bible women at the following places:

Field	*Biblewoman*
Kobe	Kuniye Shkamoto
Osaka, Johoku	Toki Hayashi
Osaka, Chikko	Mitsuye Ozono
Osaka, Izuo	Mariko Kogo
Riugasaki	Chiyoko Hosoda
Koriyama	Eiko Susuki
Nagoya	Fumiye Uchida
Shimizu	Teruko Yamada
Yokosuka	Hatsuko Fuse
Yokohama	Sadako Watanabe
Kanagawa	Sachiko Matsunaga
Katsuura	Nui Tsurutani
Tokyo	
Ushigome	Umeno Yoshizawa
Azabu	Fumiko Masago
Honjo	Kin Minakawa
Otsuka and Nishisugamo	Hanaye Murata
Yoyogi	Teruko Mino
Mejiro	Kiku Kawai
Hongo	Yoshiko Ozawa
Setagaya	Haru Harada
Koishikawa	Masako Hayashida
Ebara	Nobuko Kikuchi

Other Workers

In addition to pastors and Bible women we employ forty-four kindergarten teachers in the kindergartens operated by the Japan Mission. In the Tokyo Bible School, the Kindergarten Teachers' Training School and the English Night Schools, ten additional native teachers are employed.

Support of Native Workers

The Japan Conference appreciates deeply the support of the Church in America which has been given generously through all these years. The ministry is desirous, however, to arrive, as speedily as possible, at the basis of self-support. The table printed on another page of this report indicates that the per membership giving has steadily increased since the organization of the Japan Conference until it reached the figure of Yen 13.29 which represented the total giving to the work of the church of Yen 26,737.08. In addition thereto the Kindergartens report an income of Yen 16,757.22.

To hasten the accommplishment of this purpose the Japan Conference proposed, and the Board of Missions adopted, the Thirty-Year Plan of Self-Support which has now been in operation several years. This plan will be more fully discussed elsewhere in this report. Suffice it here to say that according to the requirements of this plan the Board now contributes annually $30,000.00 for the work of the Japan Conference to cover appropriations to pastors' salaries, rents of houses and halls, travel, Seminary, *Evangelical-Messenger*, etc. In addition thereto an appropriation of $46,000.00 is made to educational work, including salaries of teachers, Kindergartners, Tokyo Bible School, Kindergarten Teachers' Training School, Orphanage, Deaf Oral School, etc. Adding to the above appropriations what is annually spent by the Board for buildings and equipment, the total investment reaches over $100,000.00. The Japanese Church is at present making about a fifteen per cent contribution to the operating cost of our present program in Japan. This, of course, raises a serious problem in connection with the issue of self-support. When will the Japan Conference be able to take over the full program of evangelism, education and benevolence?

Salary Scales of Native Workers

A very vital question in the consideration of the native church is that of the salaries paid to its workers. We append herewith a comparative scale of salaries paid Japanese pastors in four denominational groups.

Scale of Salary for Japanese Pastors

	Evangelical Church	Methodist Church	Church of Japan	Christian Church
Probationer				
single	Yen 50.00	Yen 60.00	Yen 100.00	Yen 70.00
married	60.00	65.00		90.00
Deacon				
single	60.00	70.00		
married	71.75	75.00		
Elders				
fifth class	77.50			
fourth class	83.25			
third class	89.00			
second class	94.75			
first class	100.50	150.00		150.00
		220.00	300.00	

Pastors of both Methodist and Church of Japan are free of charge when they send their children to their respective denominational schools, Aoyama Gakuin and Meiji Gakuin

A pastor may receive any amount of salary raised by his church in addition to what he receives from the Mission

Children's Allowance:		
Primary School	2.00	Yen 5.00
Middle School	8.00	15.00

When our present scale of pastors' salaries was adopted in 1922, the Japan Mission had requested to make the maximum amount for Elders in the first class Yen 120.00, but the Board could not grant it then. It is evident that there should be a restudy of this question in the light of increased cost of living for our Japanese pastors. We are convinced that Elders should more quickly arrive at the maximum amount of salary granted by the scale.

BIBLE WOMEN in our employ are receiving less than those in the employ of some other Boards. The Mission is accordingly recommending the adoption of a revised scale for Bible women as follows:

First year after graduation, per month	Yen 35.00	$17.50
Second year after graduation, per month	40.00	20.00
Third year after graduation, per month	45.00	22.50
Fourth year after graduation, per month	50.00	25.00
Fifth year after graduation, per month	60.00	30.00

Kindergarten teachers employed by the Mission are paid according to the following table:

1	Teacher	receives	Y. 15.00	per	month	—	Yen	15.00
1	"	"	Y. 22.00	"	"	—	"	22.00
3	"	"	Y. 25.00	"	"	—	"	75.00
2	"	"	Y. 30.00	"	"	—	"	60.00
5	"	"	Y. 35.00	"	"	—	"	175.00
1	"	"	Y. 36.00	"	"	—	"	36.00
2	"	"	Y. 37.00	"	"	—	"	74.00
6	"	"	Y. 40.00	"	"	—	"	240.00
2	"	"	Y. 42.00	"	"	—	"	84.00
3	"	"	Y. 45.00	"	"	—	"	135.00
1	"	"	Y. 47.50	"	"	—	"	47.50
5	"	"	Y. 50.00	"	"	—	"	250.00
1	"	"	Y. 52.50	"	"	—	"	52.50
4	"	"	Y. 55.00	"	"	—	"	220.00
1	"	"	Y. 57.50	"	"	—	"	57.50
6	"	"	Y. 60.00	"	"	—	"	360.00
44	"	"	Y.			—	Yen	1,903.50

Average salary for one teacher ____ Y. 43.25
Yearly amount paid _____ Y. 22,842.00

Pension Plans

We come to deal here with a deeply rooted and well established custom of Japanese life. It is a universal practice in business and the professions to give to those who retire from active service an adequate pension for old age or disability. Bonuses and holiday-allowances are the order of the day. We are informed that recently the head of a great spinning mill in Mukojima retired from active service with a grant of Y. 13,000,000.00.

The Christian Church in Japan is under necessity to make some provision in the form of pension plans for its retiring workers. We have in operation in the Japan Conference a Preacher's Aid Society which makes provision for our workers according to the following constitution:

Article I. This Society is called Minister's Aid Society of the Evangelical Church.

Article II. Elders, Deacons and Preachers on Probation, who belong to the Japan Conference are members of this Society.

Article III. There shall be two departments, Mutual Love and Mutual Aid Departments.

No. 1. Mutual Love Department shall give retiring allowances, annuities to the Itinerant Elders and Itinerant Deacons who are superanuated because of age or illness, and allowances to their widows.

No. 2. Condolence money shall be given when there is a death of any member or among their families.

No. 3. Mutual Aid Department shall have a Fund from which the members can borrow money when needed.

Article IV. The Officers of this Society shall be a President, Vice-President, Secretary and two Treasurers. These officers shall be elected at the Annual Meeting of this Society and these, with the other two members, shall form a Consultation Committee.

Article V. Business of the Officers shall be as follows: President shall preside over the whole busines of this Society and be the Chairman at all the meetings of the Society and Consultation Committee.

Vice-President shall help the President and shall take his place when the President is absent.

Secretary shall keep all the records of this Society.

Treasurers shall keep the money, pay according to the order of this Society, and make the annual report of accounts at the Annual meeting.

Consultation Committee shall decide the amount of anuities and widows' allowances of the applicants according to the rules of this Society and make reports at the Annual meeting.

Article VI. Eevery member is to pay annually 10 per cent of his monthly salary. Entrance Fee shall be one-tenth of his monthly salary.

Article VII. The Fund of this Society shall be made up of gifts from the Central Board, a part of the membership dues and contributions of the Churches and private persons.

Article VIII.

No. 1. Retiring allowances, condolence monies, and widows' allowances shall be paid from the fund composed of an allowance from the Central Treasury, interests on the funds and a part of the membership dues, according to the rules.

No. 2. The rate shall be as Follows:

Rate of annuities for the superanuated deacons:

I. Annuities shall be given to those ministers who are superannuated because of age or illness, according to the following rate:

A. One-fifth of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Deacons are from seven to twelve years.

B. One-fourth of the yearly salary at the year of superannuation shall be given to those Ministers annually whose years of active service as Itinerant Deacons are from thirteen to seventeen years.

C. One-third of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Deacons are more than eighteen years.

D. One-half of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Deacons are more than thirty years.

Rate of annuities for the superanuated Elders:

II. Annuities shall be given to those Itinerant Elders who are superannuated because of age or illness according to the following rate:

To those Itinerant Elders who advanced to Eldership in our Conference through Itinerant Deaconship, the first two years of service as Itinerant Deacons shall be counted as years of service as Itinerant Elders and the remaining every two years of service as Deacons shall be counted as one year of service as Itinerant Elders.

A. One-fifth of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Elders are from five to ten years.

B. One-fourth of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Elders are from eleven to fifteen years.

C. One-third of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Elders are from sixteen to twenty years.

D. One-half of the yearly salary at the year of superannuation shall be given annually to those ministers whose years of active service as Itinerant Elders are more than twenty years.

E. Two-thirds of the yearly salary at the year of superanuation shall be given to those ministers whose years of active service as Itinerant Elders are more than thirty years.

III. Widows of Itinerant Deacons or Itinerant Elders, who are members of our Church shall receive one-half of the annuities rates on Article VIII, No. 2, I and II.

No. 3. When there is any death or superannuation among the members of this Society, money shall be given as follows:

In the case of the death of the members father or mother or children, this is applied only when they have been supported by the members.

I. Twenty Yen shall be given at the death of member's son or daughter.

II. Forty Yen shall be given at the death of member's father, mother, or wife.

III. At the death or superannuation of the members, money shall be given as follows:

A. Fifty yen at the death of a preacher on probation.

B. Sixty yen at the death of a Deacon.

C. Seventy yen at the death of those ministers who served as elders from five to ten years.

D. Eighty yen at the death of those Ministers who served as elders from ten to fifteen years.

E. Ninety yen at the death of those Ministers who served as Elders from sixteen to twenty years.

F. One hundred yen at the death of those ministers who served as Elders more than twenty years.

No. 4. Money may be collected from the members, when necessary to pay out the annuities and allowances above rated.

No. 5. For members and widows, upon receiving annuities, the dues from that time on shall be, in the case of the former, one-half, and of the latter, one-fourth of the amount of the dues being paid at that time.

Article IX.

No. 1. Ministers lose all claim on this Society, when they resign because of their own convenience, or go out our our Church or are made a Local preacher by the Annual Conference of our Church, or are expelled from our Church.

No. 2. When preachers quit in order to work at a different business, or move to another Church, or resign for some other reason, and then return to our Church and become Itinerant preachers, the years of service for annuities shall be counted from the time of their return.

No. 3. Report of accounts must be made at our Church Annual Conference, after being examined by the auditing Committee of the Conference.

Article X. Annual Meeting of this Society shall be held at the place where our Church Annual Conference is held.

Article XI. Unless majority of the members are present, Annual meeting is not to be opened.

Article XII. Rules of this Society can only be changed by a majority of two-thirds of those who are present.

By-Laws of The Mutual Aid Department

Article I. The fund of this department shall be made up of the money given from our Church Mission Board and contributions of the members.

Article II. The members can borrow when necessary from this fund according to other Detailed Rules.

Article III. When the fund of this department is raised to a certain amount, its income may be used for the payment of the Department of Mutual Love by resolution of the members.

The Detailed Rules

Article I. One person from among the members must go security when a members wants to borrow from this fund.

Article II. No member can borrow more than his monthly salary.

Article III. Borrowed money can be returned monthly within eighteen months.

Article IV. Two per cent a year must be paid for the money borrowed.

THE KORIYAMA CONGREGATION, JAPAN
At the time of the visit of Secretary G. E. Epp

THE AZABU SUNDAY SCHOOL, TOKYO, JAPAN
Rev. Y. Kanezaka, Pastor

The Minister's Aid Society of the Japan Conference seeks to build up its fund by annual contributions by the pastors and Churches. The Board has made repeated grants to this fund totaling $3,000.00 in addition to the funds solicited by Rev. H. M. Tayama in America in 1919 in the amount of $1,000.00. The fund now has over $6,000.00.

THE BIBLE WOMEN are provided for according to the following scale adopted by the Board in 1925:

Pensions for Teachers and Bible Women—Tokyo Bible School

1. Teachers of the Tokyo Bible School:
   a. After ten years of service one-quarter the average salary of that individual.
   b. After fifteen years of service one-third the average salary of that individual.
   c. After twenty years of service one-half the average salary of that individual.
2. Bible Women:
   a. After ten years of service one-third the average salary of that individual.
   b. After fifteen years of service one-half the average salary of that individual.

KINDERGARTEN TEACHER'S PENSION PLAN

In order to encourage the Kindergarten teachers to longer terms of service and to increase their efficiency, as well as for reasons mentioned above, it becomes necessary to launch a pension plan for these workers who have not yet been provided for in our Mission. The following constitution is proposed:

Kindergarten Teachers' Pension Plan

Article I. *Name.*

The name of this organization shall be "Kindergarten Teachers' Aid Society of the Evangelical Church in Japan".

Article II. *Membership.*

Any regularly employed teacher of a kindergarten or nursery of the Evangelical Church in Japan and any teacher in the Kindergarten Training School who is recommended by the Central Kindergarten Committee and Officers of the Aid Society.

Article III. *Object.*

The objects of this organization are:

a. To provide a retiring allowance to teachers retiring from the work.
b. To provide a sick benefit in case of sickness.
c. To provide a benefit in case of death.
d. To provide a pension for those members of the organization who have served for fifteen years or more.

Article IV. *Officers.*

The officers of this organization shall consist of a President, a Vice-President, a Secretary and two Treasurers.

These officers shall be elected by the annual meeting of the kindergarten teachers, except one treasurer who shall be elected by the joint kindergarten committee.

Article V. *Funds—Permanent and Current.*

This organization aims to establish a permanent Kindergarten Pension Fund, only the interest of which shall be used for the object of this organization as stated in Article III. This Permanent Fund shall be constituted from grants made to this fund by the Woman's Missionary Society of the Evangelical Church and from other gifts specifically designated for this Fund.

This Fund shall be deposited in reliable banks or invested in reliable bonds and securities. The approval of the Joint Kindergarten Committee is necessary for the investment of this Fund.

The Permanent Fund shall be held in the name of some member of the Woman's Missionary Society engaged in Kindergarten work or in the name of the Treasurer of the Japan Mission of the Evangelical Church.

All incidental expenses of this organization as well as all benefits, allowances and grants shall be defrayed out of current funds of the organization.

Any balance in whole or in part in the current fund at the end of the fiscal year may be transferred to the Permant Fund.

Article VI. *Fees*

Each member of this organization shall be required to pay an annual fee amounting to 1/100 of her annual salary.

Each Haha no Kwai or Kindergarten shall be asked to pay annually the sum of $3.00 for every teacher employed in the Kindergarten with which the Haha no Kwai is connected.

Members who retire within the first three year period shall have refunded without interest the dues which they have paid into the fund minus any allowances which thy may have received from this fund.

Members who are discharged for any reason whatsoever forfeit all claims on this fund.

Article VII. *Allowances*

A. Sick Benefit.

Members sick a month or more who have been in the work a year or over shall receive a sick benefit of Y 15.00 (once only).

Members sick a month or more who have been in the work over five years shall receive a sick benefit of Y 30.00 (two payments of Y 15.00 each).

Members sick a month or more who have been in the work ten years and over shall receive a sick benefit of Y 60.00 (three payments of Y 20.00 each).

B. Retiring Allowance.

Members who retire shall receive the following allowances:

1. After 3 or more years of service 1 month's salary plus 100% of 1 month's salary.
2. After 5 or more years of service 20% of 1 month's salary.
3. After 7 or more years of service 150% of 1 month's salary.
4. After 10 or more year of service 200% of 1 month's salary.
5. After 15 or more years of service 250% of 1 month's salary.

C. Pensions.

Members who have worked for a period of fifteen years or more shall receive upon retiring from the work an annual pension equal to one-third of the amount of salary which the recipient was receiving at the time of her retirement.

Article VIII. *Amendments*

These Articles may be amended by a two thirds vote of the members present at any annual meeting of Kindergarten Teachers provided that the consent of the Joint Kindergarten Committee to such amendments be secured.

We recommend that an endowment or standing fund for this purpose be provided by the Woman's Missionary Society in a grant of $3,000.00 to be paid to the Japan Mission in annual installments of $1,000.00.

Lay Forces of the Church

An appraisal of the laity of the Evangelical Church in Japan leads us to conclude that we serve the average middle class. We have no wealthy people in our congregations. One is impressed with the youthful spirit of the congregations in various sections of the Empire. A large percentage of the congregations is made up of student classes. This is particularly true in the larger cities. It is difficult

for aged people, steeped in idolatrous practice and traditions, to break away from their outworn faiths. Youth is more venturesome and, having made larger contacts with Christianity, youth accepts in greater numbers the principles and teachings of Jesus Christ.

One admires the group of intelligent listeners found in the average Japanese church. Of the present total membership of 2,179, 1,055 are men and 1,124 are women. The Sunday School enrollment of 4,129 divides itself into the following groups: teachers and officers 209, boys 1,629, girls 2,291. The membership of our church has doubled in the last twenty years, whereas the Sunday Schol enrollment, for the same period, has grown from 2,406 to 4,129, which represents an increase of approximately seventy-five per cent. There are thirteen Young Men's Societies with a membership of 208; the Woman's Missionary Society has twenty-four auxiliaries with 722 members; there are twenty-two Ladies' Aid organizations with a membership of 406; ten Pastor's Bible Classes report an enrollment of 312. This brings our total constituency, whom the Mission reaches in some form or other, to approximately 8,000 people.

The laity of our churches in Japan is actively engaged in the program of evangelism. Many of them participate in street meetings prior to the Sunday evening evangelistic service in the church. Others assist the pastor in visitation. At Nagoya five or six young men of the church conduct a street meeting every Thursday night. In Koishikawa university students go out and invite strangers to come into the meeting, and assist in the work of evangelization in the slum districts. Mukojima has one preaching place and two homes in the congregation where weekly meetings are held. A special program of evangelization is also carried on in the spinning mill dormitories, where some of our Christians reside.

The young men of the Mejiro Church conduct a monthly meeting at which special speakers are engaged for this meeting. One member of this congregation has opened his home for the conducting of a Sunday School. The Young Men's Society of the Ushigome Church conducts a Sunday night evangelistic service and is actively engaged in inviting others to attend these meetings. Street preaching is one of the accepted methods of Christian work in Japan and has shown good results.

Social customs in Japan forbid the mingling of the sexes in the young people's groups. This has been a chief hindrance to the development of the Christian Endeavor work in Japan. Much has been done for the young men of the churches, but little has thus far been accomplished in the organizational life of the church for the girls. Here lies a large field for service in the future.

The organization of Bible study groups and groups for the training of Sunday School workers presents a worthy challenge to the Japanese church. The time is fast approaching when a larger re-

sponsibility for the conduct of the financial affairs and general program of the church must of necessity be given into the hands of laymen, who, together with the pastor, shall carry forward the project to greater success.

Special Training of Japanese in America

There are more than eight thousand students, from various countries, in the colleges and universities of the United States. If one includes various students in the secondary schools the total is well over 14,000. These foreign students are "a potential asset or liability to the Christian cause and movement for international understanding and good will." The oriental students form a large proportion of this group in American schools.

Student migrations are not a thing of modern origin, for they were of general occurrence throughout Europe in the mediaeval period. To them the university, as an institution, really owes its origin. The tide of present day world-wide student migration seems to have turned, very largely, to the United States. It is the hope of all young Japanese sometime to see America and, if possible, to spend some time in an American institution of higher learning.

The cultural and broadening effect of study abroad must be apparent to all keen observers. In the heart of the theological student there throbs this same impulse, he desires to see something of the "Mother Church" and come in direct contact with her spirit and people. It is apparent therefore that young preachers also should desire to come to America for cultural purposes.

This group of post-graduate students will undoubtedly continue to expand and increase. Knowledge of the West has had, up to this time, great practical value for the Orientals. They come to our shores with definite purpose. They are eager to learn. On the whole the attitude of foreign students is very friendly. As a group, they return to their respective countries more friendly and appreciative of America's ideals and achievements than when they came.

The Board of Missions has recognized the value of such contacts by making provision for the coming of a limited number of students, according to the following regulations:

"Whereas, the matter of the formulation of a policy for the sending of promising native young men in our ministry, in our foreign mission field, to America for further study, has been referred to us, we beg to submit the following:

"Whereas, experience has proven that outstanding native workers in our foreign fields, are largely benefited, and their value to our missions increased, by a brief period of study in the homeland; and

"Whereas, in the past several of our Chinese pastors have been granted the privilege of coming to America for further study, making necessary the formulation of a definite policy; therefore

"Resolved, (a) That only upon the recommendation of the Conference, or Mission, to which such native worker belongs, and upon the approval of the Board of Missions, can the Missionary Society be held responsible for the training in post-graduate work for such students.

"(b) That such period of study, for which the Board may make itself responsible, shall not exceed two years.

"(c) That the following requirements shall be met by such candidate: namely,

1. Membership in the Evangelical Church.
2. Membership in that Mission, or Conference, in whose employ he shall have been for at least three years.
3. That he shall be a graduate of our own, or some approved theological school.

"The Board of Missions directs all such native workers to our own Church schools. If there desired training can not be secured in our own educational institutions, the Board of Missions reserves for itself the right to determine what school such student shall attend and what the nature of his studies shall be."

4. That the candidate shall sign a contract to work for our mission upon his return to his native land, for at least five years. In the event of his not returning to the service of our own mission, the candidate shall be required to pay back, with interest, the amounts expended by the Board for all travel and expenses incurred while in America.

"The Board further reserves for itself the right to limit the number thus to be sent by any Mission in a quadrennium.

"The Mission is required to present each case to the Board before any promises can be made to the person concerned.

"With reference to young women coming from our Mission fields to receive special training in America, the Missionary Society does not feel that a definite policy can be outlined providing for the support of such persons.

"In the event that there is some young woman who should have such training and ought to receive help from the Missionary Society, such cases shall be dealt with individually.

"Should there be any young woman receiving such help she shall also be a member of the Evangelical Church for at least a period of three years, and she shall also sign a contract obligating herself, upon her return to the Mission field, to work in our mission, for a period of years commensurate with the help granted her.

"In the event of her not returning to the service of our mission she shall be required to pay back, with interest, the amounts expended by the Missionary Society of the Evangelical Church for all travel and expenses incurred while in America."

The Board of Missions must adhere strictly to the above given rules in the matter of selection of students and their support while in America. Advance notice of the selection of such students must be given the Board, through its Executive Committee, in due season so that proper approval can be given and plans laid for the same. Passport and immigration laws require that Japanese students give the legal name and address of the institution to which he will go for study. It is therefore advisable that all of our colleges and theological schools be registered with the Department of State, Washingington, D. C. Many times students are offered scholarships by institutions other than our own. In order that we may give to our foreign students the best possible training the Evangelical Church can offer in her own institutions, it would be advisable to provide for scholarships in our own colleges and seminaries for students coming from our own foreign fields.

Chapter XVI

THE EVANGELISTIC DEPARTMENT

"Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever-keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammeled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace."—*A statement adopted by the International Missionary Council at Jerusalem, March 4-April 8, 1928.*

The Sunday Schools

The Sunday Schools have from their beginning been a fertile field for evangelism. The Protestant Sunday School Movement in Japan is summed up in the following figures. There were in 1929—3,135 Sunday Schools conducted by 37 missions and denominations. These schools were conducted by 14,717 officers and teachers, and reported an enrollment of 214,312 scholars. The Sunday School Movement in Japan is very largely a children's movement. The churches have great difficulty in retaining these children beyond the age of twelve or thirteen. There is an apparent gap between the Sunday School and the adult congregation.

EVANGELICAL SUNDAY SCHOOLS

Location	No. of S. S.	Teachers and Officers	Pupils	Boys	Girls	Total Enrollment	S. S. Scholars Joined Church	S. S. Offering Yen
Koishikawa	6	38	796	396	400	874	15	263.94
Ushigome	1	5	72	22	50	77		96.97
Azabu	1	6	85	37	48	91	1	77.50
Yotsuya								
Hongo	1	8	120	40	80	128	6	177.56
Setagaya	1	5	100	50	50	105		86.83
Mejiro	2	13	215	120	95	228		81.56
Honjyo	2	6	196	79	117	203	3	133.15
Mukojima	3	12	157	51	106	169	1	239.66
Togane	1	4	50	20	30	54		7.50
Ohara	2	5	130	50	80	135		22.38
Katsuura	2	1	100	20	80	101		9.79
Ichinomiya	1	1	31	15	16	32		
Ryugasaki	1	1	50	20	30	51		14.31
Koriyama	1	4	81	35	46	85		16.32
Sukagawa	4	8	192	45	147	200		20.57
Nihonmatsu	1	1	36	8	28	37		
Ishikawa	1	5	40	15	25	45		12.35
Ome	2	4	92	40	52	96		26.19
Kawasaki	2	7	130	60	70	137	2	41.66
Yokohama	1	7	60	20	40	67		25.22
Kanagawa	1	2	25	15	10	27		11.25
Yokesuka	1	4	143	46	97	147	1	37.89
Numazu	2	5	90	38	52	95		11.28
Shimizu	2	6	146	44	102	152		44.31
Matsuzaki	1	2	30	14	16	32		2.00
Shimoda	1	5	69	27	42	74		27.34
Ebara	1	2	40	15	25	42		18.00
Nagoya	1	5	50	20	30	55		32.33
Chikko	1	10	182	80	102	192	2	114.60
Izuo	1	10	130	63	67	140		113.88
Jyoto	1	3	65	37	28	68		13.80
Jyohoku	2	4	61	30	31	65		12.71
Kobe	1	4	74	30	44	78		30.00
Itayado	1	4	50	20	30	54		11.71
Kyoto	1	2	32	7	25	34		4.84
Total	54	209	3,920	1,629	2,291	4,170	31	1,839.40

The above table shows that our largest Sunday Schools are found at Koishikawa, Chikko-Osaka, Mejiro, Honjo, Izuo, Yokosuka and Shimizu. Our observation of the Sunday School work in Japan leads us to believe that the problem of Sunday School teacher training is still unsolved. The apparent lack of adequately trained teachers is without doubt one of the greatest problems today. Few adults, other than teachers, are found in the Sunday Schools, and very few of the scholars are beyond fourteen years of age. There are many reasons for this fact. The large majority of Sunday School children come from non-Christian homes where there is no special interest in the work of the church and the Sunday School. Some

parents still consider the Sunday-School a sort of a refuge agency to which to send their children in order to keep them from temptation.

The almost universal child-labor also mitigates against a more general attendance of Sunday School. The oriental apprentice system, whereby a boy of twelve or thirteen, is bound to his master for several years, make it necessary for children who arrive at this age to sever their connection with the Sunday School they may have attended. The fact that there is no Sunday observance in Japan, but that business goes on the same as on any other day of the week, is also a hindrance to the cause. Instruction in the Government Schools is carried on on a six day a week basis. Middle Schools are sometimes required to take examinations on Sunday.

Our Japanese ministers point out the following weakness in our Sunday School work: (1)—There is a large gap between the time when children leave the Sunday School and the time for uniting with the church. (2)—Trained teachers and leaders are our greatest need. The bulk of the teaching is done by pastors, Bible women and kindergarten workers. (3)—In the minds of some people there is a direct conection between the kindergarten and the Sunday School, and children who do not come to the kindergarten find it difficult to fit themselves into the program of the Sunday School. (4)—The number of children who come into the church from the Sunday School is small. (5)—Lack of real Sunday School equipment. (6)—There is no specialist in Sunday School work among us. (7)—More than 90% of our Sunday School children come from non-Christian homes. The outstanding weakness of the Sunday School is that it does not properly conserve its fruits for the church.

Suggestions

In the above list of criticisms of our Sunday School work, pointed out by the Japanese pastors, we call attention to the lack of proper equipment. Most of our churches are one room buildings. Where we are fortunate enough to have a Kindergarten building it serves admirably for Sunday School and religious education purposes. Our future planning for church buildings should bear this in mind.

We believe the time has come when there should be a larger enlistment of voluntary workers who, under proper guidance, would give themselves to a wholehearted study and training for Sunday School work and religious education. The Japan Conference would do well to select one of its members who should devote a large part of his time to the development of leadership training classes, and the creation of greater enthusiasm among the members of the church for this work among the young people.

The Young People's League of Christian Endeavor

The Christian Endeavor movement in Japan has not succeeded as well as in some other countries, by reason of the fact that social

customs still mitigate against the meeting of both sexes in one organization. We have in our churches thirteen Young Men's Societies with a membership of 208. There is, however, up to the present, no definite organization of the Evangelical League of Christian Endeavor. There is a great field awaiting the workers who can give themselves more largely to this form of service among the young women in Japan. The Bible classes largely take the place of the Christian Endeavor work.

The Woman's Missionary Society

The Japan Branch of the Woman's Missionary Society was organized more than a decade ago and has proven a great factor in the evangelistic missionary program of the Conference. Recently it held its twelfth annual convention in the Nagoya Church, and reported twenty-seven auxiliaries with an active membership of 434 and nine associate members. The Branch raised Y.1,406.39 for missionary purposes.

The women are taking an active interest in the extension of our missionary activities and are giving commendable aid in establishing new churches in various areas. A number of Mission Bands have been organized and are doing good work. The Woman's Missionary Society will have a growing share in the home missionary outreach of the Japanese Church.

English Bible Classes

Missionaries in Japan are afforded great opportunities for work in the English language through Bible classes. The Japanese are anxious to learn English. It is a required subject in the middle schools, colleges and universities. English Bible classes can be held almost anywhere with good success. The students who attend these classes are those most easily reached with the gospel message. The majority are young men from colleges and universities.

These Bible classes are a most fruitful evangelistic agency, and a constant source of church membership. English Bible classes are taught by all of our foreign missionaries. The teachers work is not confined to the class period, but extends to hours of personal work and contact with the individual members of the class. It entails a heavy correspondence for those who graduate and leave the city to take up their life work, keep in touch with the class through the teacher. In many places to which they go there is no Christian Church or Mission.

These classes have also produced our best young preachers. Strong laymen, too, have come from first contacts with Christianity through these Bible classes. The value of this work is recognized by missionaries and Japanese alike. Miss Laura Mauk's Koishikawa Young Men's Bible Class has built up an enviable record in the last fifteen

years. This type of missionary activity may be unique in Japan but it is one of the most economical forms of evangelism which can be undertaken, in that the work requires no special buildings. The classes may meet in missionary homes, churches, or schools.

English Bible Class Work in Japan—1929-30

Teacher	Kind of Class	Place Where It Is Held	Enrollment	Aver. Attend.	No. of Christians	No. of Baptisms This Yr.
Miss Schweitzer	Women	Koishikawa Ch.	19	7	10	
Miss Kramer	H. S. Girls	Ushigome Ch.	15		9	
Mrs. Williamson	H. S. Girls	Koriyama in Home	16	6	1	
Mr. Williamson	Men	Koriyama		8		
Miss Gamertsfelder	Young Men	Hongo Ch.	27	15	14	
Miss Gamertsfelder	Girls	Hongo Ch.	12	7	5	
Miss Gamertsfelder	H. S. Girls	Koishikawa Ch.	50	20	28	
Miss Gamertsfelder	Girls	In Sakurai English School	70	60		
Miss Mauk	Men	In Tokyo Government Higher Normal School	80	35	15	5
Miss Mauk	Uni. Men	Koishikawa Ch.	155	35	45	14
Miss Mauk	Young Men	In Night School	10	8	8	
Miss Hertzler	H. S. Girls	Otsuka K'd'g	11	6	4	3
Miss Hertzler	Men	Ushigome Ch.	100	16	20	7
Miss Hertzler	Men	Mejiro School	60	35	9	8
Mr. Thede	Men	Commercial School	100	40	20	2
Mr. Thede	Men	In Home	25	10	7	
Mr. Thede	Men	Itayada Ch.	30	20	3	1
Mr. Thede	Men	Johoko Ch.	25	13	25	
Mr. Thede	Men	Iznwo Ch.	15	10	15	
Miss Anderson	Men	Mejiro Ch.	90	17	15	
Miss Anderson	Women	Mejiro Ch.	30	5	2	
Miss Anderson	Children	Mejiro Ch.	12	5		
Mr. Mayer	Young Men	Setagaya Ch.	14	7	5	1
		TOTALS	966	385	260	41

In order to make these Bible classes still more effective and efficient we suggest the preparation of an outlined study course which may be offered by the various teachers. Such courses may be similar to those prepared by the Board of Religious Education, through its Secretary, Dr. E. W. Praetorius. Classes in "What Evangelicals Believe," by Bishop S. P. Spreng, would add materially to the body of teaching material and would be easily adapted to any age group.

THE YEAR ROUND EVANGELISM

It is a pleasure to note that the Japanese Church is outstandingly evangelistic and carries on a year-round program of evangelism. Our Japanese pastors point out seven methods in constant use.

(1)—*Sunday evening evangelistic meetings.* The Sunday evening preaching service is devoted entirely to an evangelistic message. Invitations to accept Christ are offered at all such meetings. Altar services and inquiry classes are commonly used.

(2)—*Street Meetings.* These are usually conducted on Sunday preceding the evening service. In some cases, however, the pastor and groups of the membership conduct such meetings on other nights of the week.

(3)—*Special Meetings.* Week-end meetings, continuing usually for three days in the spring and autumn of the year, are a favorite method of evangelism. Sometimes special speakers are engaged for this period. Pastors assist each other in such campaigns.

(4)—*Tent Meetings.* The tent meeting method is used extensively in some areas of the Japan Conference with good results. Often such meetings have led to new openings for the establishmen of Sunday Schools and churches.

(5)—*Mothers' Meetings.* In churches where we have kindergartens, monthly mothers' meetings are held under the direction of the kindergarten teachers and missionaries. A direct Christian appeal is made to these mothers from time to time.

(6)—*Women's Meetings.* Women's meetings are held in some churches to arouse the interest of mothers whose children attend our Sunday Schools and other forms of religious instructions.

(7)—*Sunday School Visitation.* A method which should yield larger returns if more generally used, is that of visiting the homes of the Sunday School scholars by groups of church members under the direction of the pastor and Bible women.

(8)—*Cottage Prayer Meetings.* The style of Japanese architecture in congested urban centers does not lend itself readily to the conducting of religious meetings in the homes. It is gratifying, however, to note that in various places Christian homes are being opened to the church for the holding of "cottage prayer meetings." This is a hopeful sign indeed. It offers a splendid evangelistic opportunity for neighbors to be invited to attend such gatherings.

(9)—*Newspaper Evangelism.* Christian Missions have recognized the value of the use of the secular press for the publication of articles concerning the Christian faith. Our Church has a modest share in this work which is largely intended to serve the rural areas in the Koriyama-Sukagawa district.

Converts and Baptisms

The main objective of evangelistic effort is the persuasion of individuals to accept Jesus Christ as their personal Saviour and that such acceptance shall lead them to a complete renunciation of their non-Christian faiths and practices, and to a personal experience of salvation in Christ. For such who come out of a non-Christian background and have no knowledge of the Christian faith this usually becomes a long process of preparation and enlightenment.

An individual may have attended the public services of the Church for about six months and if he manifests an earnest desire to learn the Christian way of life, he is invited to join a Bible study class and

is instructed in the cardinal doctrines of the Christian religion. His contact with the Church may have been made through any one of the above described evangelistic agencies. If he manifests a desire to become a Christian and unite with the Church he is instructed in the Discipline of the Church and introduced to the officials of the congregation as a candidate for baptism. Reception into the Evangelical Church in Japan is according to the prescribed regulations of the Discipline. New converts to the faith and young church members are kept in close touch with the pastor and members of experience to guide them in their Christian life.

There is no uniform rule of procedure, however, and some of the ministers are concerned that there should be provided a certain body of truth in catechetical form which should serve as a text-book for the training of candidates for baptism and the preparation of young Christians for church membership. We recommend that the Japan Conference give careful consideration to this problem and consider favorably the preparation of a Manual for Pastors' Classes as suggested above.

Church Membership

Statistical reports do not always indicate the actual strength of church membership. The absence of Sunday observance and the universal conduct of business on the Lord's Day makes church attendance on Sunday a very uncertain matter. The type of construction of Japanese houses and the ever-present fire hazard, make it imperative that some member of the family remain at home. Long hours of toil in the field and factory, and the fact that so few people own their homes which results in easily shifting populations, make for reduced church attendance and scattered congregations. Land values are exceedingly high. The tenant class is large.

We rejoice to note a growing sense of appreciation of the value and importance of church attendance and membership. One is greeted, everywhere in Japan, by well-attended groups of orderly, attentive and reverent worshippers. It is a delight to preach the Word to them. The duty of holding up before our people the necessity and value of corporate and united public worship devolves upon the missionary and native leadership.

Rural Work and its Needs

Fully three-fourths of the Japanese people reside in rural districts, while scarcely more than seventeen per cent of the entire land of Japan is arable. The problem of over-population materially affects the farmer, for there is not enough land to go around. The average farm in Japan is not more than two and one-half acres. To make this produce enough to feed a family is a serious problem. A large per cent of the rural population are tenant farmers whose landlords

require a fifty per cent return of the crops as ground rent. These conditions create serious economic problems.

A village or hamlet is found just around almost every bend in the road or under every clump of trees. The evangelization of the rural areas is seriously challenging the Christian forces of Japan. Extensive surveys are to be undertaken by the National Christian Council under the leadership of Dr. Butterfield.

Few of the sixty Mission Boards have undertaken any distinctive rural work in Japan. The Oriental Missionary Society conducted a great village campaign during 1910 to 1918, in which it purposed to visit every household in Japan and distribute tracts and Gospel portions. This resulted in many conversions and increased sales of Bibles and Testaments in the Empire. At present the Southern Presbyterian, the Methodist, the Japan Evangelistic Band and the United Church of Canada each have one or two missionaries devoting part or full time to rural work.

The difficulty of rural work creates one of its great obstacles. Not that these people are not responsive to the gospel message, but that there are increased difficulties in store for the worker who is to minister to them. Tent meetings, advertising and publicity, ten day institutes, gospel vans and trucks are means and methods employed by rural workers to reach the people in their villages.

Within a radius of five miles from Koriyama there are no less than fifteen villages of seventy-five to three hundred or four hundred houses. These furnish our Missions ample opportunity to carry on an active program of rural evangelization. This type of work requires some special training, ability and equipment. The organization of a gospel band, similar to that employed in China, would add materially to a better solution of this great problem.

NEWSPAPER EVANGELISM is a newer type of rural evangelism. The *Sendai Shinseikan* is an interesting example of the possibilities of co-operation in this form of work. The Reformed Church in the United States, The Christian, The Disciples of Christ, Northern Baptists and the Evangelical Church co-operate in this. Sermons, Christian articles and advertisements are placed in the various daily and weekly newspapers of this northern district of Japan covering four provinces. For isolated groups of Christians weekly sermons and orders of service are published. Correspondence is carried on with such who respond to the newspaper articles, and these are directed to the nearest mission for spiritual advice and service. This work was begun in 1921. Similar groups are operating in other sections of Japan.

Circulating libraries are employed to educate the isolated inquirers. None have had more marked success in this form of evangelism than Dr. C. Noss of the Reformed Church who is in charge of the Wakamatsu Branch. We had an extended interview with him at Koriyama. He is enthusiastic in his vision of the scope of this form of

service. The annual budget of the Sendai organization is Y.7,000 toward which our Mission has made an annual grant of Y.200. We could, with proper personnel, render valuable service in this needed field of evangelism.

Future Needs in Evangelism

What is needed to make all our departments of missionary activity serve more largely this all embracing objective of evangelism, is to visualize more clearly the field of evangelism. Its purpose is more than to preach the saving grace of Jesus Christ. It aims to reach the whole of life and transform it into Christlike character. It desires nothing short of building the Kingdom of God in the hearts and lives of the citizens of Japan. In order to accomplish this great objective we need to plan wisely and definitely, and give ourselves unreservedly to the working out of such plans and programs in our churches, institutions and organizations.

Chapter XVII

THE EDUCATIONAL DEPARTMENT

Japan has had schools and books from antiquity. The first Chinese books reached Japan in 284 A. D. The art of printing from wooden blocks was invented in China and served materially in the spread of Chinese culture and gave the printing of books a great impetus.

Japan's 1,137 daily newspapers and 3,000 weeklies and magazines have a combined circulation of more than 10,000,000. Four daily papers, the *Osaka Manichi, Tokyo Nichi Nichi,* the *Osaka Asabi* and *Tokyo Asabi* report a total daily circulation of 4,000,000 copies. Libraries are well stocked. Nearly 20,000 books are annually published on many subjects, such as industry, education, religion, literature, art, politics, travel, and medicine.

The public system of education, upon western lines, which began in 1859, is becoming more complete from year to year. Complete facilities are now offered by the Government to give every child a six-year period of compulsory education, paid for by a tax on the local community. The Department of Education, established in 1872, has before it a stupendous task but is succeeding admirably as is evidenced by the startling fact that 99 per cent of all children of school age are in school.

Dr. K. Ibuka, former President of Meiji Gakuin of Tokyo, said: "That when Japan reached out after Western ideas she copied her navy from Great Britain, her army from France, her medical science from Germany, and her educational system from America." David Murray, the American Advisor to the Government Department of Education, made a valuable contribution to the educational system of Japan in the period from 1873 to 1879. The development of public education is graphically described in the following figures:

OFFICIAL REPORT OF PUBLIC SCHOOL LISTS

	Schools	Teachers	Pupils
Kindergartens	733	2,088	63,063
Elementary	25,562	189,476	8,872,006
Middle Schools	385	8,242	194,416
High Schools	597	8,132	187,020
*Universites	18	1,809	26,208
Technical	723	8,573	161,236
Total Schools	43,025	Teachers 241,961	Pupils 10,532,561

1,400,000 graduates a year

* (Of these six are Imperial Universities with 1,140 Professors and 9,337 students). Government Budget is 125,000,000 Yen for education.

The demand for education in Japan is even greater than the Government supply. Private and Mission schools in the last year or two have had a range or selection of candidates for entrance running from double to six or seven times their capacity. All public schools are forbidden to teach religion. The Government Educational policy being one of neutrality toward the various religious faiths of the Empire.

It is gratifying to note, however, that the Government is encouraging private schools with subsidies in some instances and with friendly inspection and advice for all. It is, of course, the fixed purpose of the Japanese Government to provide public educational facilities for every age and every legitimate vocational and cultural demand.

The National Christian Council circularized 1,300 individuals and secured reaction through the findings of numerous sectional group meetings held in preparation for the Jerusalem Meeting of the International Missionary Council. One of the conclusions reached through this survey is that the chief contribution of Christian Schools in the field of education and culture has been supplementary to the public school system.

Christian schools have entered fields not adequately occupied by the Government system of education. Kindergartens were established by Christian Missions because this field is being so largely overlooked in the Government system. There being too few Middle Schools for boys and girls, most of the Christian Mission schools have entered this field of service. With the more recent growth in the demand for higher education the college departments of our Christian institutions have suddenly risen in strength and prominence. It is the function of Christian education to fill in the gap in the public school system, until that can be taken care of by the Japanese Government.

The Christian School is handicapped from the beginning by being given a place of lower public esteem than the Government school. This is partly founded in fact. Less qualified faculties, smaller and more inadequately equipped buildings are the common lot of Mission schools. This does not mean that Mission schools have not justified their existence, for they have made an invaluable contribution to the moral and spiritual life of their students and the Christian community. They have served as the recruiting ground for Christian workers in every department and field of activity.

Institutions Visited

It was the purpose of the Commission to visit Mission Schools of various grades in order that first-hand information might be received. In the course of the stay of the Commission in Japan the following institutions were visited:

Lambuth Training School for Christian Workers, an institution of the Methodist Episcopal Church, South, in Osaka.

Kwansei Gakuin, located between Kobe and Osaka, an institution in which the United Church of Canada and the Methodist Church, South, are affiliated.

Doshisha University at Kyoto. The oldest institution of its kind in Japan, founded by the American Board of Commissioners for Foreign Missions. The United Brethren group co-operates in the theological department.

The Canadian Academy at Kobe. A school for Canadian and American children, which will soon move to a fine new location on the mountain side between Kobe and Osaka.

The Palmore Institute of Kobe. A commercial night school under the direction of the Methodist Episcopal Church, South.

The Chu Gakko, a middle school for boys, located in Nagoya, under the direction of the Methodist Protestant Church.

Kinjo Joshi Semmen Gakko, a middle school for girls under the direction of the Southern Presbyterian Church, located at Nagoya.

St. Paul's University of Tokyo, under the direction of the Protestant Episcopal Church.

The Aoyama Gakuin, Tokyo. Methodist Institution in the theological department of which the Evangelical Church, the Christian Church, and the Church of Christ (Disciples) are affiliated.

Other schools of importance were visited in various sections of the Empire.

PRESENT STATUS OF CHRISTIAN EDUCATION

Type of Schools	Number	Enrollment
Kindergartens	325	15,196
Primary	6	840
Middle Schools for Boys	19	11,841
Middle Schools for Girls	42	14,594
Theological	21	798
Bible Training Schools for Women	15	403
Colleges for Men	8	6,175
Colleges for Women	10	1,723
Industrial	9	505
English Night Schools	47	10,281
Manual Training Schools	5	217
Schools for Nurses	2	90

COOPERATIVE WORK IN SCHOOLS

Woman's Christian College of Japan.

Cooperating Missions:

Baptish North.
Canadian Methodist (W. M. S. United Church of Canada).
Church of Christ (Disciples).
Methodist Episcopal Church North.
Presbyterian Church U. S. A.
Reformed Church in America.

Aoyama Gakuin Theological Department.
Cooperating Missions:
Methodist.
Evangelical Church.
Christian Church.
Church of Christ (Disciples).

Baiko Jo Gakuin.
Cooperating Missions:
Reformed Church in America.
Presbyterian Church.

Kwansei Gakuin.
Cooperating Missions:
Methodist Episcopal Church South.
United Church of Canada.

Meiji Gakuin.
Cooperating Missions:
Presbyterian Church.
Reformed Church in America.

Doshisha University (Theological Department).
Cooperating Missions:
American Board of Commissioners for Foreign Missions.
United Brethren.

(The Japan Mission Year Book 1929)

Many now highly developed Christian Schools were founded before the Government undertook popular education on a universal scale. These schools have rendered valuable service and are making a large contribution to the development of the Christian spirit and life in the Japanese Church. The Church must look to institutions such as these for her future ministers, Bible women and lay leaders.

Evangelical Educational Work

Our denominational educational institutions in Japan are not the result of a definitely thought-out plan and program for secular education under Christian surroundings, but grew out of an attempt to meet certain existing needs in our own work.

Tokyo Bible School

The Tokyo Bible School, formerly known as the Bible Woman's Training School, grew out of a deep desire to train a few consecrated women for Christian service in 1904. It began with six students under the leadership of Miss Susan M. Bauernfeind. After four years the first buildings became inadequate and a new building, to house the school, was constructed. For fourteen years Sunday School and church services were held in these buildings in Koishikawa. By that time the congregation had grown to such proportions that a fine new church was erected, and the congregation became self-sup-

KOISHIKAWA CHURCH AND TOKYO BIBLE SCHOOL, JAPAN

porting in 1918. A Kindergarten building, adjoining the church, was a part of the original structure.

Miss Anna Kammerer, afterwards Mrs. Clarence E. Ranck, was associated with Miss Susan M. Bauernfeind at the beginning of this school from 1904 to 1906. Rev. G. Yorogi served as Principal from 1922 to 1926. Mr. H. Aoto has been serving as Principal of the Tokyo Bible School since 1926. Miss Noguchi has been connected with the school as interpreter and teacher for twenty-six years. There have been 115 graduates; in addition to these hundreds of others have studied for a shorter period in the institution. Its influence, through its student body, has gone out from Japan to Korea, South America, Formosa, Manchuria, China, Canada and the United States.

The physical equipment of the school consists of a beautiful three story, earthquake-proof structure, which was built in 1923 at an approximate cost of $60,000.00 The Schreiner Home, which is a dormitory for the girls of the school, was erected in 1915. Closely connected with the school itself is the Koishikawa Kindergarten and Church. On the same compound is found a missionary residence which houses the foreign teachers of the institution.

The original school building, which served the institution from 1904 to 1908, was taken down and moved to Ome, Japan, where it was rebuilt and is serving as the Evangelical Church in that city. The second building was taken down to make room for the new structure in 1923 and was rebuilt on a compound not far away as one of the units of the Aisenryo, or Needy Girls' Home, commonly called The Orphanage.

This school offers a five year Bible course in preparation for the work of Bible women in Japan. The faculty consists of Mr. Aoto, principal, Mr. Sakurai, Mr. Tanaka, Mr. Mimaki, Mr. Hirase, Mr. Maeda, Mr. Uchida, Rev. Yorogi, Miss Noguchi, Miss Susuki, Miss Iwata, Miss Chino and Mrs. Hirazawa. Not all of these are full time teachers. In addition to the Japanese the following missionaries devote all or part of their time to the school Misses Susan M. Bauernfeind, Edna Schweitzer, Laura Mauk and Ina Gamertsfelder.

The Woman's Missionary Society is making an annual contribution of $15,000.00 toward the operating expense of the Tokyo Bible School. This is in addition to the salaries of the foreign missionaries who are giving full or part time to this work.

Several special departments are maintained by the Tokyo Bible School. In addition to the regular Bible course a two year high school preparatory course has been offered. Four young women completed this work in 1930. Two of these entered the Kindergarten Training School, and two took up the advanced Bible course. A special English department graduated one young woman who will serve on the faculty of the school. An English Night School has been carried on by the Tokyo Bible School for several years with

marked success. One hundred and eleven were enrolled in this school, which offers a two-year English course. The department had two graduates in 1930.

The music department of the Tokyo Bible School, under the direction of Miss Edna Schweitzer, has an enrollment of forty-two. Musical training is given to all Bible women students. In addition to the teaching of organ and piano this department has carried on chorus and group singing for the students and for the young people of the Tokyo churches.

Kindergarten Training School

The Kindergarten Teachers' Training School, under the direction of Miss Gertrud E. Kuecklich, is closely affiliated with the Tokyo Bible School. It is of recent origin and was undertaken to meet the existing need for the training of kindergartners in the Evangelical churches. This school, although in its infancy, is serving a great purpose.

The class of 1929 consisted of five graduates. The student body consists of twenty-five young women who are divided into three classes. Miss Kuecklich and Kanno-San are serving as full time instructors. Eleven part time teachers are associated with them in the training of kindergartners. Some of these are teachers in the Tokyo Bible School, and a number of the classes are composed of students of both institutions. The work of the Kindergarten Training School is carried on in the Tokyo Bible School building. The practical training in kindergarten work is carried on in the Koishikawa and other Tokyo kindergartens. In addition to the salary of the missionary in charge $2,750.00 is appropriated by the Woman's Missionary Society for the conduct of this school.

Findings of the Commission

(1)—The Tokyo Bible School and the Kindergarten Training School have been separately managed and have been developed apart from any direct connection with the Japan Conference. The schools began and developed to their present status under the control of the Board of Missions.

(2)—All departments of our work in Japan are interdependent. We suggest therefore the careful consideration of the co-ordination and interrelation of these institutions with the Conference and Mission, in order that their greatest efficiency may be achieved.

(3)—Sympathetic understanding and feeling must be created in the Japan Conference as a vital share in and a definite responsibility to these institutions of the Evangelical Church.

(4)—We are convinced that the time has come, and a need exists for the organization of a Board of Control, or a Board of Managers or Directors for said institutions, in which there shall be Mission and

Conference representation. The duties of said Board of Directors must, of necessity, be defined.

(5)—Our educational institutions ought to render an annual, detailed report to the Conference as well as the Mission. Representatives of these institutions might well address the Japan Conference in a manner similar to the addresses given to American Conferences by representatives of our missionary, educational and benevolent institutions.

We suggest a restudy of the curriculum of these institutions tc ascertain their full value, with a view to the strengthening of the courses now being offered. We suggest, in due time, a consideration of the question of unification of both schools under one head, or Board of Managers, on lines similar to those followed by the Lambuth Training School for Christian Workers at Osaka. Under such an arrangement we would have departments as follows:—The Bible Department, the Kindergarten Teachers' Training Department, the English Department, and the Night School Department.

THE JAPANESE KINDERGARTEN TRAINING SCHOOLS

Name of Institution	City	Founded	Enrollment	Denomination
Lambuth Training School for Christian Workers	Osaka	1895	38	Southern Methodist
Evangelical Church Kindergarten Training School	Tokyo	1926	25	Evangelical
Heian Girls' School	Kyoto	1921	50	American Episcopal
Gyokusei Kindergarten Training School	Tokyo	1916	70	
Glory Kindergarten Training School	Kobe	1889	47	A. B. C. Y. M.
U. Y. Training School for Deaconesses	Sendai	1913	20	American Episcopal
Tokyo Eiwa Jogakko	Tokyo	1907	39	United Church of Canada
Aishi Haha Gakkwai	Omiya	1918	--	American Episcopal
Tokyo Kindergarten Training School	Tokyo	1919	58	American Baptist
Ryujo Kindergarten Training School	Nagoya	1909	26	Canadian Episcopal

The Girls' High School

There has been a remarkable growth in woman's education in Japan. Fifteen years ago there were only one hundred schools for girls and young women. Today the Government maintains 385 Middle Schools for boys with an enrollment of 194,419, and 597 schools for girls with an enrollment of 187,020. Institutions of college and university grades for women have also developed remarkably in recent years.

Christian education in Japan in the high school department has made an honorable record. Its one unique and distinct contribution

to education in Japan is defined in the word Christian—that is to say, the development of Christian character. It must do this one thing above all else. It is true that Christian Middle Schools dare not lag behind the Government Schools in equipment, faculty and curriculum. This makes a heavy demand upon the missionary treasuries.

There is a large place for higher educational institutions for girls. This grew out of the current agitation about the Religions Bill presented in the Japan Parliament, which was intended to raise the standard of education of all religious teachers. Some of the young people who have come to our Tokyo Bible School and Kindergarten Training School have not had the necessary academic foundation to enter these institutions. Should a Bill, similar to the Religious Bill, become a law it would require that all entrants to the above named schools would need to have a full high school training.

Your Commission has carefully considered the request of the Japan Mission for a suitable grant with which to purchase a large tract of land in a suburb in the city of Tokyo upon which to erect a high school building and such other buildings as would be needed for the conduct of a Girls' High School.

In the light of the above cited facts it is our judgment that unless a Mission Middle School is well endowed and equipped with buildings, staff and student body, it cannot compete adequately with the Government institution of similar grade. It is evident from the progress made hitherto that the Japanese Government will increasingly make better provisions for educational advantages for the girls of the Empire.

We are of the opinion that the cost of land and suitable buildings, together with the maintenance thereof, and the provision of an adequate staff makes it prohibitive for our Board to undertake this project, in the light of the present missionary situation.

Substitute Proposal

In view of the limited number of girls applying for entrance to the Tokyo Bible School and Kindergarten Training School, who have not had the proper academic foundation in a high school course, it is proposed that we take such girls and house them in our own dormitory on the Koishikawa compound, and, under our supervision, send them to good Government Girls' High Schools in the vicinity to be given the proper elementary training.

It is further suggested that we urge upon all who contemplate entrance into the Tokyo Bible School or Kindergarten Training School the completing of a high school course in their home community prior to entrance in these institutions.

Evangelical Kindergartens

Christian Kindergartens have done most effective work in Christian education for the reason that the kindergarten gets the child very early in life, and therefore has a unique opportunity to start that child aright on the highway of life which leads Godward. The kindergarten is in a class by itself as an educational institution. It is a fruitful evangelistic agency.

Dr. Inazo Nitobe rightly evaluates the Christian Kindergarten when he says: "Kindergartens and Sunday Schools are powerful influences. I know of three former agnostics, men of great social influence and position, who were led to the feet of Jesus by their little daughters. I sometimes think it may be best for Christian Missions to devote their chief efforts to the children, to Kindergartens."

The Kindergarten has a powerful influence, upon the child, the home and the community. It meets daily the needs of thousands of little children, physically, mentally, socially and spiritually. Its real value lies in what happens to the little children in their experiences, day by day. Its good influence upon the homes goes unchallenged. Kindergartens are home openers for Christian Missions. The beginning of some parents' interest in the Bible and the Christian message is traceable to the memory verses recited by little ones in their homes. The lisping of children's prayers and putting into practice in the home circle what has been taught the child in the kindergarten, often leads their elders to an acceptance of the Christian way of life. The influence of the kindergarten upon the community is very evident in such sections where kindergartens exist.

Christian Missions had 325 Kindergartens in operation in 1929 with an enrollment of 15,196 pupils. Our own church maintains seventeen Kindergartens with an enrollment of 835 children. In addition to the income from tuition, which totals Yen 16,757.22 ($8,378.61), the Woman's Missionary Society makes an annual grant of $11,500.00 toward the support of the forty-four kindergarten teachers employed by our Missions. The Kindergartens are located as follows:

Location	No. of Teachers	Enrollment	Graduates	Income
Aisei	3	56	22	Y. 1,378.67
Azabu	2	60	26	1,816.00
Chikko	3	65	27	1,750.00
Hongo	3	57	24	1,112.03
Ishikawa	2	27	11	278.00
Hayado	1	26	6	192.00
Izuo	2	47	19	796.00
Kameido	3	59	25	1,041.00
Kawasaki	2	28	5	726.00
Mejiro	4	98	54	2,961.00
Mukojima	2	34	16	573.25
Nursery	3	44	10	463.00
Nagoya	4	88	33	1,403.00

Otsuka	2	44	19	1,075.67
Shimizu	3	46	24	497.00
Shimoda	2	17	4	193.00
Togane	3	39	17	501.00
Total	44	835	342	Y. 16,757.22

The Japanese pastors recognize the great value of kindergarten work and are confident that the same can become self-supporting in the near future. There has been a very rapid development in this department of our activity in recent years. In Christian Kindergartens it goes without saying, that the major emphases must always remain Christian. To accomplish this purpose it is absolutely necessary to have Christian teachers.

We heartily favor this type of work, under proper supervision, and propose the working out of a definite policy of aim and purpose. A Kindergarten building is a valuable asset to the whole mission program, for it is usually so arranged that it can serve well the needs of religious education in other departments. In addition to the building itself the kindergarten requires equipment and play apparatus, as well as sufficient playground space. The Japanese Government requires one tsubo of floor space for every two children enrolled in the Kindergarten. The requirements for playground space are placed at one tsubo per child. For this reason the investment, in some instances, is of necessity rather high. The Kindergarten should foster the best relationship with the local congregation and seek to develop the work thereof.

Evangelical Kindergarten Teachers' Union

Under the direction of Miss Lois F. Kramer, Miss Gertrud E. Kuecklich and other lady missionaries, to whom is given supervision of some of our Kindergartens, our workers feel the necessity of a definite organization for the teachers who serve in our Kindergartens. An Annual Convention is held in the spring of each year, at which time all these workers gather for several days to counsel and for inspiration. The Second Annual Convention was held in the Mejiro Church in April, 1930. It was the privilege and pleasure of the members of the Commission to address these workers. They form a vital part of the staff of our Mission. Their group is the largest of any among the employees of the Mission.

Kindergarten Requests

Itayado. The Japan Mission petitioned the Board for an appropriation of Yen 7,000 for the Itayado, Kobe, Kindergarten. This request was made upon the basis of the original grant of Yen 40,000 for the Kobe Church building project. By reason of certain city regulations and proposed plans for the widening of streets, the ori-

ginal building project was not carried out in Kobe, and a smaller church was constructed. The Mission was under the impression that the original amount had been set apart for Kobe and therefore made the above request. The Commission finds, however, that the church work at Itayado is not prospering and that there are more needy and more hopeful projects in the Japan Conference, so that this building project is not warranted at present.

Ohara. The Mission requested a grant of Yen 2,500 for a Kindergarten building at Ohara. The Commission reports after careful investigation that Ohara presents a real challenge to the Church. We have in this sea coast city, with a population of 10,000, a very enthusiastic and hopeful congregation. The Sunday School attendance is one hundred. One hundred and five persons have been baptized in this community. Mr. Asabo, our Sunday School Superintendent, is a dentist and was the twenty-first of those baptized.

Land has been purchased at a cost of Yen 1,810.00. Services are now conducted in a rented house which serves as a parsonage. We ought, without further delay, undertake a building project in this city. It would cost approximately 11,000 Yen. The Japan Woman's Missionary Society has contributed 500 Yen and the Ohara congregation 350 Yen toward the project. The latter will raise 1,000 Yen. The Mission is renewing its request for a Kindergarten unit.

Yayogi Hachiman. A tract of land consisting of two hundred tsubo, costing Yen 14,750.00 has been purchased at Yayogi Hachiman. The Japan Conference has voted 3,000 Yen toward the building of a church at this place. A church and kindergarten building would cost approximately Yen 10,000. The Mission requested a grant of 5000 Yen from the Woman's Missionary Society for a kindergarten unit in this project.

The Commission made a personal inspection of all of these projects and is greatly impressed by the strategic location and the need for a church building at this place, and recommends a favorable consideration thereof. We need a parsonage, church and kindergarten building. This tract of land was acquired through the sale of another tract which had been previously purchased but which was found to be inadequate and unsuited to our needs. We favor the careful consideration of this project.

Togane. We have, in the city of Togane, a church and kindergarten. Ours is the only Christian institution in this community whose population is eight thousand. The Kindergarten has an enrollment of thirty-nine scholars. The playground space is too limited. We have been renting a tract of land adjoining our own property consisting of 105 tsubo. The Kindergarten workers of the Mission desire to have the Board purchase this tract of land, which may be secured for approximately Yen 85 per tsubo. This would bring the cost of the plot of land to $1,325.00. The Commission favors the purchase of this tract of land at such time when the condition of the treasury will warrant.

Theological Seminaries

The hope of the Christian cause in Japan lies largely with the native pastor. If Japan is to be fully evangelized that will come only through the native worker. He is the key to the situation. The great need of the hour in the Christian Movement is a better trained and thoroughly consecrated ministry who will not "be disobedient unto the heavenly vision."

Missions recognized this prime need from the beginning and accordingly established theological seminaries and training schools for Christian workers in various parts of the empire. Many of these have grown to splendid proportions. They have and will continue to make a most valuable contribution to the Christian cause. A survey of the outstanding schools reveals the following facts regarding theological schools in our areas.

Name	Place	Founded	Students	Graduates	Cooperating Boards
Doshisha University	Kyoto	1875	71	233	American Board
Meiji Gakuin	Toyko	1877	59	291	United Brethren Northern Presbyterian
Aoyama Gakuin	Tokyo	1879	130	226	Methodist-Evangelical Christian Church
Kwansei Gakuin	Kobe-Osaka	1889	51	163	Church of Christ (Disciples) United Church of Canada Southern Methodist
Tokyo Shin Gakusha	Tokyo	1904	81	131	Independent-Japan Church of Christ
Central Theological Seminary-St. Paul's University	Tokyo	1910	22	76	Anglican-Protestant Episcopal
Lutheran Theological Seminary	Tokyo	1910	14	17	Japan Lutheran Church
Chu Shin Gakko	Kobe	1927	45	45	Southern Presbyterian Northern Presbyterian
Kwanto Gakuin	Yokohama	____	__	__	Japan Baptist Church
Free Methodist Seminary	Osaka	____	18	41	Free Methodist Church

The average cost of theological education per student per year is Yen 455. Aoyama Gakuin, where the largest amount of co-operation is taking place and the student body is the largest, the cost is

Yen 227.00 per student. Scholarships are given by practically all the higher grade schools ranging from Yen 15 to Yen 40 per month. Reports from various schools indicate there is no decrease in the number of applicants for entrance. The above figures are quoted from the Japan Mission Year Book of 1928.

In the early day of our Mission in Japan we conducted our own denominational theological seminary in the old Dr. Krecker Memorial Church in Tsukiji. The work here was carried on under great handicaps of limited equipment, lack of library facilities, small student body and few graduates. One or two members of the missionary staff were under necessity to devote full time to this department.

It became evident, in the course of years, that we could not long continue on this basis and meet the growing needs of our work. A score of years ago, in order to conserve the foreign missionary forces for direct evangelistic endeavor and to give better training to our theological students, we affiliated, after careful investigation, with the theological department of Aoyama Gakuin, the Methodist institution of Tokyo. The conditions of our entrance into this union were the making of an annual grant to the current expenditures of the school and the furnishing of a foreign missionary member on the faculty. Our present appropriation to this school is $1,650.00 a year.

Aoyama Gakuin has become a great Christian institution with full college, seminary, commercial and academy departments. The Commission attended the 47th commencement exercises on March 13th, 1930, at which time the president, Dr. Ishizaka, presented diplomas to 362 graduates in the following courses and departments: Theological School, Regular, 9, Special 14, Woman's course 11, College, Arts course 20, Normal course 50, Business course 94, Academy 164. The school has a total enrollment of nearly 2,000. Five of this year's seminary graduating class are Evangelicals. Rev. Albert A. Leininger has been our representative on the theological faculty of Aoyama Gakuin for six years.

The building, which housed the seminary on the campus, was destroyed in the earthquake of September 1st, 1923, and for a number of years the school was housed in barracks. At present, however, a great building project is underway and the school of theology will be housed in a most modern and fully equipped theological building. The cost of this project is about $150,000.00. A women's department is carried on by the Seminary. Separate classrooms and dormitories are provided for the young women. The aim of this department is to train young women for Christian service in the churches.

The teaching by the foreign members of the faculty is done in English. In addition to the foreigners who represent the co-operating Missions the faculty has a large group of Japanese members. Our church does not have a native representative on the faculty of this school.

FINDINGS OF THE COMMISSION

1.—A feeling has been expressed by members of the Mission and the Japan Conference that our affiliation with Aoyama Gakuin is not entirely satisfactory. Some of our pastors would favor separation from Aoyama Gakuin provided that the Board of Missions would furnish sufficient funds for the conduct of a denominational theological seminary. One reason for this attitude may be the fact that the annual grant to the theological school is taken out of the total grant of the Board to the Japan Conference and reduces the amount available for the conference work by that much.

2.—The Japan Mission proposed the organization of an independent, or interdenominational Christian Workers' Training School. Rev. Albert A. Leininger, representative of our Board on the faculty of Aoyama Gakuin, presented this plan to the Board in session at Kitchener, Ontario, a year ago.

3.—The Commission is convinced that the proposed plan is impractical for the following reasons: (1) The general drift in Japan is toward union and consolidation in theological education as evidenced by the facts revealed in the above survey. (2) To sever our connection with Aoyama Gakuin would place us in the position in which we found ourselves prior to the entrance of our Mission into this agreement, with no school building, faculty nor endowment and a very limited number of students. (3) The cost of establishing our own school, or interdenominational project, such as above proposed, and the operating cost thereof is manifestly beyond the financial ability of the Board of Missions at this time. (4) There will be very little opportunity for an enlarged student body to come from the ranks of Evangelical churches for years to come. (5) With Church Union projects in the foreign fields, difficulties, with reference to administration, curriculum and student body, are bound to arise. The independent or denominational school is not free from these problems.

We favor the consideration of a plan whereby specialized courses in Evangelical Church history, doctrine and polity may be offered to our own students in the seminary, or after they have completed the seminary course, through such provision and arrangement as the Japan Conference may be able to provide. The suggestion has been offered that a special year of training be offered to our Evangelical graduates in our Tokyo Bible School building in Koishikawa, by the provision or the creation of a workers' training department in this school.

In order to help solve the problems of theological training and aid in more efficient training and preparation of our students to take up the work of pastors in the Japan Conference, we suggest that a closer contact between officials of the Mission and Conference, with students, be provided for through regular meetings at intervals for the consideration of such matters that are of vital concern.. It would

certainly aid in the solution of this problem to provide for retreats to be held with students and seminary graduates at certain convenient seasons of the year.

In view of the fact that no official objection has been presented against our connection with Aoyama Gakuin, nor criticism of its teaching presented through the Japan Mission, we do not favor the severance of this connection, but believe that in the light of all the facts available, this union is for the best interests of our church in Japan.

Chapter XVIII

SOCIAL SERVICE DEPARTMENT

The social implications of the Gospel of Jesus Christ are apparent to every unbiased student of Christianity. There is a place in the program of foreign missions for social service. The environment in which the missionary finds himself, together with the prevalent handicaps, physical, mental and moral, under which the people in non-Christian lands live are a daily challenge to the missionary force to undertake the relief of physical suffering, the enlightenment of darkened intellects and the raising of standards of living.

The industrialization of the Far East, with the bane and blessing that follow in its wake, presents a new challenge to the Christian missionary enterprise. The mad scramble for money and power, which the sudden change of Japan from an agricultural nation to a modern manufacturing country produced, entails many ills. At the beginning of the 20th century Japan's population was touching the 50,000,000 mark. Colonization in Formosa and colder Korea has taken care of only a limited number of thousands. She was suffering from over population. The world war gave Japan her coveted opportunity to enter the industrial realm. Factories multiplied on every hand; the number of factory workers rapidly grew from 300,000 to 2,000,000. Wages doubled, trebled, so did the cost of living, then came the crash and the deflation period after the war from which the nation has not yet recovered.

The crying need for better health, greater freedom, higher wages, more education and larger independence is heard on every hand. The social needs of factory, mill and mine operatives; the existence of great social evils; the lack of benevolent institutions for the aid of the oppressed and underprivileged all furnish a wide open field for the practice of the principles of Christian benevolence and the application of the social implication of the gospel of Jesus Christ. Conditions change, environments differ, new approaches must be made, but underneath it all is one changeless need common to all times, races and men—the human heart's hunger for God. To alleviate suffering, to better social conditions, to lift standards of living are Christlike undertakings, but dare not be an end in themselves. To us this approach to our task dare never lose sight of the ultimate goal which is to bring suffering, struggling, sorrowing, sinning men, women and children to their Lord in whom they will find rest. The Christian Church has always been a pathfinder and pace-setter in this type of service.

DEAF ORAL SCHOOL

On April 28th, 1930, the Japan Oral School for the Deaf celebrated its Tenth Anniversary to commemorate the founding of the same in our Ushigome Church, Tokyo. The enterprise had its rise in the fact that Dr. and Mrs. Reischauer of the Presbyterian Mission were the parents of a daughter, Felicia, who suffered from deafness. Miss Lois F. Kramer, and Mrs. Reischauer both knew the merits of oral education for the deaf as it is carried on in the United States. Miss Kramer had six years of experience in the deaf school of Cleveland, Ohio, prior to her coming to Japan.

The Presbyterian Board and the Missionary Society of the Evangelical Church co-operated in this project from the beginning. The school was opened in the Ushigome church, Tokyo, with nine children and two teachers. Mr. Murakami was placed in charge of the work. The Board of Directors, composed of members of both Missions, had control of the project.

In the spring of 1922 the Presbyterian Mission asked its Board for a grant of $10,000.00 toward a building. This was allowed on March 3rd, 1924. In the summer of the same year our own Mission requested our Board for an appropriation of $5,000.00 toward this building project. This also was granted. A new site was purchased and adequate facilities in buildings provided for the school. Approximately fifty to sixty students have been enrolled each year. After nine years of work in this, the first institution of its kind in Japan, four boys and six girls finished the six years' work of the Primary Department, according to the Government requirements.

It was the purpose of the Board to send these graduates to other Government schools to carry on their work together with normal children. But every effort failed to find a suitable school into which these children might be sent. The Board of Control therefore felt itself obligated to begin a Middle School department in the institution itself. Nine of the ten graduates have enrolled and completed one year in the Middle School department. At the close of the school year in the spring of 1930, a total enrollment was seventy-three. The faculty consists of ten full time and four part time teachers.

The addition of this Middle School department has increased the operating cost of the institution, and the Missions are making a request to their respective Boards for an increased annual grant. Our Board has been contributing $500.00 annually toward this school. In addition thereto several grants have been made at intervals. A Sunday School, having an average attendance of fifty, is maintained at the Deaf Oral School. The institution makes an added contribution through the monthly meetings for parents. Through these contacts many families are sending their other children to Sunday Schools of our churches near their homes.

We recommend that a full report of the status of this school be given through our representatives at the annual meeting of the Mis-

sion, and that such report shall be forwarded, with others, to the Board. From the beginning the Board of Management of the Deaf Oral School has made its request for appropriation from the Presbyterian Board and the Evangelical Church on a two to one basis, that is to say, our Board contributed one-half as much as the Presbyterians. In view of the relative strength of these two Missions we question the advisability of continuance on this basis.

THE AISENRYO (Needy Girls' Home)

In 1918 the Mission was fortunate in securing a very suitable and convenient home for the needy and orphan girls which had been received by the missionary workers in Koishikawa. The plot of ground is but a short distance from the Tokyo Bible School compound. Miss Susan M. Bauernfeind has been actively engaged in this work from the beginning. The very first year after the newly purchased home was occupied there were forty-four little children in the institution. Miss Susuki is the efficient and faithful matron of the Aisenryo.

When the home was registered with the Japanese Government Miss Bauernfeind was informed by the authorities that we were entitled to a grant from the Government, as a benevolent agency. It has been encouraging to receive contributions from the city and government authorities through all these years. Fifty-seven girls were cared for in the institution the past year. The children are sent to the surrounding government schools for their primary education. Three have become graduates of our Bible School. Two are at present in the high school, and two others continue their study in the Tokyo Bible School. The Government grant for 1929 to 1930 was Yen 1,350.

Recently the Dowager Empress of Japan gave a special gift of 500 Yen to Miss Susan Bauernfeind in recognition of her work in the orphanage. The Board has made an annual appropriation of $6,000.00 for the conduct of this institution, in addition to the funds received on the field.

The old Tokyo Bible School building was taken down and reconstructed on the orphanage lot and serves as a dormitory for these children. The facilities and the ground, however, are becoming increasingly inadequate for the number of children provided for. The workers have, therefore, felt that the Mission should purchase a suitable tract of land in some suburb, or on the outskirt of the city of Tokyo where the price of land is materially less than in the congested areas of the city. Upon such plot of ground it is proposed to erect new and adequate buildings. It is true that the present value of the land and buildings which they now occupy, is perhaps three times as great as the price we paid for it in 1918.

The Commission desires to call attention to a number of facts in this case: (1) Provided that a suitable site be found in a suburb

MISS GERTRUD E. KUECKLICH AND WORKERS
AT MUKOJIMA, JAPAN

EVANGELICAL KINDERGARTEN TEACHER'S CONVENTION
MEJIRO, JAPAN

or in a rural district, such location will very likely be at a considerable distance from any of our already established churches. This would require the carrying on of religious instruction, Sunday School and worship services for the institution itself.

(2) In addition to the purchase price of land and buildings which would adequately house the institution and provide for the staff, it would require a comparatively large investment in the project.

(3) In the proposal of any new plans for buildings and agencies to be carried on by the church in the future it is necessary to reckon with the ability of the Japanese Church, eventually, to carry on such projects.

(4) It is now proposed not to sell the needy girls' property in the event of the relocation of the Aisenryo, but to make the same available for dormitory space for the Tokyo Bible School and Kindergarten Teachers' Training School. The reason for this suggestion is based upon the fact that not sufficient space is found on the Bible School Compound for recreational purposes. If this plan were to carry it would require the removal of certain buildings now on the Koishikawa Compound to make room for playground space.

(5) In the event the Aisenryo must be relocated in the near future, and funds for such project are not forthcoming, the Commission recommends a careful consideration of the following suggestions: The Mejiro Compound is the largest in our Mission. On it are found two missionary residences, the Krecker Memorial English and Night School, a church, kindergarten and pastor's residence. In addition to these there is a large open space which might well be utilized for other buildings. If no additional unit is constructed for the English School it would be well to consider the location of the Aisenryo on the Mejiro Compound. The Board should first determine what it proposes to do by way of developing the Krecker Memorial project. The above suggestion is offered for the consideration of the Japan Mission and Conference.

Mukojima Nursery

For many years the Mission has conducted a nursery on the Mukojima compound, for little children whose parents work in the large spinning mills and factories of the Mukojima District. The Kanegafuchi Spinning Mill, which employs more than 2500 girls, is located near the Mukojima Church. Two thousand of these workers live in factory dormitories. Most of the mothers of this community are employed in this mill. They bring their children to the nursery early in the morning, some of them before daylight. While the mother spends the ten or twelve hour working period in the mill, the attendants and the workers in our nursery provide and care for their children. The Kanegafuchi Spinning Mill Company has provided the land upon which our buildings are located and charges no rent for the same. The company also provides electric current

and makes an annual grant of from three to five hundred Yen toward this work. The nursery conducts a kindergarten for the children who are left by their mothers.

Prior to the furlough of Miss Gertrud E. Kuecklich, who resides on the Mukojima compound and supervises this work, the Board granted the undertaking of a remodeling project, the cost of which was not to exceed $10,000.00. The present building is a long, barrack-like structure, and is sadly in need of facilities and equipment to properly carry on this type of work. Miss Kuecklich was authorized to solicit funds while on deputation work in European churches, but the results thereof are not sufficient to warrant the undertaking. The total contribution of European churches to this project was $1,468.00. Since Miss Kuecklich has returned to the field, and the kindergarten building in connection with the Mukojima church is in need of certain repairs, she felt that the rebuilding project should provide, not only for the nursery, but also for the church kindergarten building.

The Commission together with a committee appointed by the Japan Mission made a thorough investigation of the project, and surveyed the present condition of the buildings in question. We favor the building of the new nursery on the old location. A number of changes must of necessity be undertaken in the Kindergarten building, such as the rebuilding of chimneys, the provision of additional window space, and the arranging of several class rooms, and the creation of a new entrance to the Kindergarten building itself. The Committee, consisting of Dr. P. S. Mayer, Gertrud E. Kuecklich and Susan Bauernfeind, will have plans prepared by a competent architect, and submit the same to the Board for approval. The factory mentioned above, through its officials, is greatly interested in our work in this district, and will make a worth while contribution to the same. The annual contribution of the Board to the work of the nursery is $2,580.00.

Women Workers in Japan

The industrialization of Japan has opened unlimited sources of opportunity for women. Much of the factory labor is provided by women. Miss Aguri Takahashi presents the following statistics concerning women workers in Japan:

Clerks	90,591
Teachers (Primary)	61,545
Teachers (Middle School)	16,400
Women Evangelists	200
Women Doctors	1,210
Pharmacists	150
Journalists	1,000
Typists	20,000
Shop Girls	11,017
Telephone Girls	26,470
Hair Dressers	24,700

Midwives	39,515
Nurses	38,136
Women Jailors	200
Telegraph Operators	5,000
House Keepers	3,700
Stenographers	70
Amas	500
Musicians (Foreign Style)	500
Models	200
Factory Girls	1,000,000
Actresses	1,000

Age Grouping		Length of Service	
16-20	68%	1 year	25%
21-25	25%	3 years	36%
over 26	6%	5 years	18%
Unknown	1%—100%	10 years	14%
		More than 11 years	2%
		Unknown	5%—100%

Reasons for Working		Social Status	
To help their families	46%	Unmarried Women	89%
To support dependents	2%	Wives	3%
To support themselves	12%	Divroced Women	1%
To provide for emergency	6%	Widows	1%
To save for education	6%	Unknown	6%—100%
To save for marriage	6%		
No reaon given	13%		

The average salary of women workers is very low. Women have great difficulty, at present, in securing a position. In addition to the above listed groups of women workers, 4,000,000 are employed as farm hands, 6,000,000 are engaged in domestic positions. Many women work in the mines. All of these groups present a very definite challenge to the Christian missionary enterprises. Very little has been or is being done for these groups of women workers.

Factory Meetings

For years our Mission has carried on a special form of service in a number of spinning mills and factories. Under the leadership of Miss Susan Bauernfeind and the Tokyo Bible School, students of this institution have gone out regularly to work in such factories. The Kanegafuchi Spinning Mills Co., located in Mukojima, has furnished a fruitful field for this type of service. Approximately two thousand girls are housed in the factory dormitories. Most of these are young women who are brought into the city from rural areas. They work long hours and have very little time to themselves. For this reason, the missionary workers at Mukojima, through the kindness of the officials of the spinning mill, conduct regular Bible classes and preaching services in the auditorium of the spinning mill. Miss Kuecklich has a number of classes among the operatives of this spinning mill, and also conducts gospel meetings for the office girls of the institution. A goodly number of converts have come from this group year by year. The company officials, although not Christians themselves, are greatly interested in this work, and have made every effort to co-operate with our workers.

Osaka Canals and Work Among Boatmen

Japan has 2,500,000 fishermen whose homes are along the sea coast, and in the villages and cities of the Empire. In addition to the fishing industries, large numbers of Japanese are employed as boatmen. Practically all the larger cities which have harbor facilities, are divided into small sections by canals, upon which the commercial products are transported. In the city of Osaka, there are 30,000 boatmen employed in this manner. They live, with their families, on their boats. After the Chikko church had been constructed, the city dug a canal within close proximity to our buildings. Countless bridges cross these canals. The boatmen are busy hauling cargo, and loading and unloading ocean-going vessels. Whole families of five or six, live on one end of the boat, oftentimes in most primitive circumstances and unsanitary conditions. As a class they are coarse, cumstances such as these, with little or no education, or contact with unlearned and clannish. Thousands of children are reared in cir- the rest of the world.

Missionary Harvey Thede, who resides in Chikko, Osaka, has been burdened for these people. He, in conference with Toyohiko Kagawa, the outstanding Christian leader of the Kingdom of God movement in Japan, was impressed that our Mission should undertake some special form of service among these boatmen of Osaka. In accordance therewith, the Japan Mission requested the Board of Missions for authority to undertake such work, and to make the necessary grant of funds for the same. (1) It is proposed to secure a small power boat to ply the canals and rivers of Osaka. Contacts to be made by personal visitation of these people on their boats, and by the distribution of tracts and literature. (2) To erect or provide a dormitory in a suitable location for the children of these boatmen, in order that they may have the privilege of regularly attending primary schools. Such dormitories would provide an evangelistic opportunity through the person of a Christian woman as matron. (3) St. Barnabas Hospital and other institutions will, upon recommendation of the missionaries, provide free medical attention for needy cases. (4) The social bureau of the City of Osaka may be interested to make a contribution to such work, for the Head of this Department is sympathetic with the proposition. (5) It is thought that a grant of $2,000.00 would be sufficient to properly launch this work.

The Commission, in conference with the Japan Mission and ministers of the Japan Conference, is informed that this is one of the most difficult types of Christian work to be undertaken. A number of churches have attempted something of the type of service suggested above, but the returns have been insufficient to warrant the continuance of the same. One man in Tokyo conducts a dormitory for children of boatmen, and now has 10 children in his institution. The lack of permanency is apparent for these boatmen seldom remain in one place along the docks longer than one day. No one questions

the advisability and value of this type of work for this needy class.

Our Commission is, however, of the opinion that an attempt at this kind of service can best be made through the agencies in our mission which already exist. We have therefore recommended and authorized the beginning of a work among these boatmen, in connection with the Chikko, Osaka, church, which is located next to a canal, and have authorized Missionary Thede, together with the pastor and other workers of the Chikko church, to do what they can through personal visitation and solicitation among these people. In accordance therewith, work has been begun among the boatmen of Osaka, by Missionary Thede. The Park Department of Osaka has granted the use of a small city park which adjoins our missionary compound in Chikko. Here stereopticon lectures have been given during the summer months, weekly meetings of this nature have been held. With the aid of a young Japanese, meetings are being held for children and access to free clinic has been provided to relieve the suffering among these people. Dr. Kagawa is writing a tract especially for these people, which our workers expect to distribute widely. Missionary Thede feels much encouraged by the contacts made thus far. If the results warrant, we favor the setting apart of a Japanese worker for this type of service.

Chapter XIX

THE JAPAN CONFERENCE

The Japan Conference of the Evangelical Church was organized thirty-eight years ago. At that time there were sixteen itinerant preachers. The church membership was 568. There were twenty-five Sunday Schools with an enrollment of 576 scholars. The total contribution of the Japan Church for the year 1893 was Yen 1,010.-12, which represents an average of Yen 1.78 per member. Material progress has been made since that time, for in 1930 there were twenty-nine active Japanese pastors and the church membership had reached 2,179; 54 Sunday Schools have an enrollment of 4,129, and the total contribution of the native church was Yen 26,737.08, which is an average of 13.29 Yen per member. The net gain in membership for the year was 169; the net gain in Sunday School enrollment was 658; and the net gain in contributions was Yen 1,292.36. These figures inadequately express the progress of our missionary enterprise in the Sunrise Kingdom.

The Japan Conference faces serious problems in its program of extension. There are many open doors and missionary opportunities without number, but the Conference is seriously handicapped for lack of funds to enter these new mission fields. The city problem is not confined to American and European countries. It is found in the Orient with its baffling issues.

JAPAN CONFERENCE APPOINTMENTS—1930

P. S. MAYER, D. D., SUPERINTENDENT JAPAN MISSION

NORTH TOKYO DISTRICT—G. YOROGI, PRESIDING ELDER

Koishikawa, G. Yorogi and M. Tanaka; Hongo, M. Fujita; Honjo, S. Hirono; Mukojima, G. Fujisaki; Togane, H. Takahashi; Ohara, Y. Kiyama; Koriyama and Nihonmatsu, M. Tanaka; Sukagawa and Ishikawa, Y. Tokunaga; Riugasaki, To be supplied.

MEMBERS OF QUARTERLY CONFERENCE

Honjo: Y. Yoshioka, T. Sakamoto; Koishikawa: R. Hirase; Ohara: S. Tsuruta.

SOUTH TOKYO DISTRICT—R. AOKI, PRESIDING ELDER

Ushigome, D. Morita; Azabu, Y. Kanesaka; Yoyogi, T. Sato; Mejiro, K. Shinohara; Setagaya, R. Aoki; Ebara, I. Ota; Ome, B.

Inouye; Kawasaki, M. Kuyama; Kanegawa, Y. Ubukata; Yokohama, M. Ozaki; Yokosuka, J. Fukaya.

MEMBERS OF QUARTERLY CONFERENCE

Azabu: K. Kaneko; Ushigome: M. Tayama; Setagaya: G. Okada; Kawasaki: J. Honkawa; Mejiro: A. A. Leininger.

KWANSAI DISTRICT—D. MORI, PRESIDING ELDER

Osaka, Chikko, T. Kikuta; Izuo, Y. Ota; Johoku, M. Kumagai; Joto, S. Murasugi; Kobe, A. Mano; Itayado, C. Ariga; Kyoto, K. Shirane; Nagoya, K. Mori; Nagoya, Second Church, T. Kato; Shimizu, T. Nakatsubo; Numazu, T. Ishii; Shimoda and Matsuzaki, T. Iwashita.

MEMBERS OF QUARTERLY CONFERENCE

Kyoto: A. Tezuka; Matsuzaki: J. Yamakawa, M. Wada; Osaka, Johoku: Harvey Thede.

STATISTICS OF THE JAPAN CONFERENCE 1929-1930

Itinerant Preachers	29
Local Preachers	14
Seekers	488
Adults baptized	230
Infants baptized	6
Members beginning of Conference year	2,010
Gain:	
On profession of Faith	231
By certificate	62
Total gain	293
Loss:	
By death	11
With certificate	31
Without certificate	73
By withdrawal	10
Total loss	125
Present membership	2,179
Male	1,055
Female	1,124
Net gain	168
Church buildings	19
Parsonages	7
Catechetical Classes	11
Catechetical Class pupils	162
Sunday Schools	54
Number of Officers and Teachers	209
Pupils	3,920
Boys	1,629
Girls	2,291
Total enrollment	4,129
Received into church membership from S. S.	31
Young Men's Societies	13
Members	208
Young Men's Missionary Societies	7
Members	111
Woman's Missionary Society	24
Members	407
Ladies' Aid Societies	22

Members	406
Bible Classes	10
Members	312

FINANCE

New Buildings	$ 1,879.82
Improvements	460.48
Miscellaneous purposes	1,120.74
Sunday School total disbursements	919.70
Young Men's Missionary Society disbursements	43.82
Young Men's Society disbursements	47.93
Woman's Missionary Society	822.10
Ladies' Aid Society	386.22
Bible Classes	215.75
Conference expense budget payments	1,012.00
For Pastor's salary	4,291.89
Mutual Aid Society	147.79
All other purposes	1,973.04
Japan Missionary Society	45.22
Grand total for all purposes	$13,368.54
Average per member for all purposes	$ 6.64

REAL ESTATE OWNED

The acquiring of property in Japan by a foreign corporation is a difficult process, for many reasons. In the first place one must face the fact that land values in Japan are exceedingly high by reason of the scarcity of land, or over-population of the country. Japan is a very mountainous country, only seventeen per cent of its land surface is tillable, and much of this is represented by the terraced rice fields along the steep mountain sides. Rapidly growing cities make for increased land values. Congested housing conditions make it well nigh impossible to purchase large tracts of land for church purposes. As a rule plots of ground, which are selected for mission purposes, are held in little parcels by many owners, which makes it exceedingly difficult to arrive at a satisfactory conclusion. Then, too, the family system of the Orient has its bearing upon the land question.

THE SHADAN

The Japanese Government forbids the holding of land and real estate by a foreign corporation. So that it is impossible for us, as a Missionary Society, to have direct title to the properties we have acquired. For this purpose it became necessary to organize in Japan the holding corporation known as the Shadan. This was organized on February 22nd, 1910, by the missionaries of the Evangelical Church, then in Japan. Revs. J. P. Hauch, S. J. Umbreit, P. S. Mayer, and Miss Cora E. Haller were the group who carried out the negotiations with the Japanese Government for the organization of this Shadan, which was granted and effected according to the following constitution:

ASSOCIATION
OF
EVANGELICAL CHURCH
MISSIONARIES
IN
JAPAN

APPLICATION.

Application for the organization of Evangelical Church Missionaries in Japan.

We, the undersigned, desiring incorporation as the Association of Evangelical Church Missionaries in Japan, in accordance with Article 34 of the Civil Code and Ordinance No. 10 of the Department of Home Affairs, dated April 1899, respectfully request the same and herewith submit seventeen Articles of Association.

No. 44 Tsukiji, Kyobashi Ku, Tokyo, February 22nd, 1910.

(Signed) J. P. Hauch.
" S. J. Umbreit.
" Paul S. Mayer.
" Cora E. Haller.

To His Excellency Baron Tosuke Hirata, Minister of the Department of Home Affairs.

ARTICLES OF ASSOCIATION

ARTICLE 1.

This Association shall be styled The Association of Evangelical Church Missionaries in Japan.

ARTICLE 2.

All Missionaries of the Evangelical Church permanently residing in Japan shall be eligible to membership in the Association. But such persons shall become members only by a vote at a general meeting of the Association.

ARTICLE 3.

Any member of the Association ceasing to be a Missionary of the Evangelical Church permanently residing in Japan shall thereby cease to be a member of the Association.

ARTICLE 4.

The Association shall have no legal connection with any organization in a foreign country, or with any organization in Japan that is ecclesiastical, or whose object is to make a profit by the conduct of its business.

ARTICLE 5.

The object of the Association shall be to own or rent (i. e., from other parties) and manage land, buildings and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.

ARTICLE 6.

1. In order to secure the Association from loss or inconvenience, when a building owned by the Association becomes vacant, it may be rented with the land on which it stands to another party, and the rent so received may be expended for the object of the Association as set forth in Article 5.
2. Buildings shall be rented from month to month or from year to year, and no buildings shall continue to be rented for more than seven years.
3. The amount of rents received by the Association during any one year shall not exceed Five Thousand Yen.

ARTICLE 7.

The property of the Association will consist for the most part of land and buildings purchased by funds contributed, either in the past or in the future, by the Evangelical Church.

The Association may receive gifts of land, buildings, and other property from other donors also.

No gift shall be received that is accompanied with conditions whereby it cannot be held or used in accordance with the object of the Association as set forth in Article 5.

ARTICLE 8.

The Association shall elect from among its own members three Directors who shall constitute a Board of Directors.

ARTICLE 9.

The term of office of a Director shall be three years, but the three Directors first elected shall be divided by lot into three classes of one each thus: The first shall hold office for one year; the second for two years; and the third for three years from the date of the incorporation of the Association.

ARTICLE 10.

When through death, resignation, ceasing to be a member of the Association, or for any other reason a vacancy shall occur in the Board of Directors, the Board of Directors shall elect a member of the Association to fill the office for the remainder of the unexpired term.

ARTICLE 11.

The Board of Directors shall transact the business of the Association.

ARTICLE 12.

By a vote of the Association, the Board of Directors may

1. Acquire property for the Association by gift or purchase.
2. Lend (to congregations of the Fukuin Kyokwai) or sell property and invest or expend the proceeds of the sale for the furtherance of the object of the Association as set forth in Article 5.
3. Transfer property to one or more other juridical persons recognized by the laws of Japan who shall hold or use the same for the furtherance of the object of the Association as set forth in Article 5.
4. Sell property and return the proceeds of the sale to the Board of Missions of the Evangelical Church.

ARTICLE 13.

The Board of Directors shall call a stated meeting of the Association at least once during every year. It shall also call special meetings at the request of two or more members of the Association. The meeting for the organization of the Association shall be called by the Charter members. (J. P. H.) Notice of all meetings shall be in writing.

ARTICLE 14.

Notice of any meeting and of its object shall be given at least five days before the time of meeting, but, with the consent of a majority of the members of the Association, matters may be decided regarding which previous notice has not been given. Three members present at the time and place appointed shall constitute a quorum. Absent members may vote by letter or proxy. All matters shall be decided by a majority of votes cast, excepting in cases as specified in Articles 15 and 17.

ARTICLE 15.

The Association may be dissolved by a vote of three-fourths of the members. In that case the property may be transferred by the Directors to one or more juridical persons recognized by the laws of Japan who shall hold or use the same for the furtherance of the object of the Association as set forth in Article 5, or, the property may be sold and the proceeds of the sale returned to the Board of Missions of the Evangelical Church.

ARTICLE 16.

The office of the Association shall be located at No. 500 Shimo Ochiaimachi, Tokyo-fuka, Japan.

ARTICLE 17.

These Articles of Association, subject to the sanction of the proper authorities as required in Article 38 of the Civil Code, may be changed by a vote of three-fourths of the members of the Association.

SUPPLEMENTARY STATEMENT.

By Christianity in Article 5 of the Articles of Association is meant such form of Christianity as accords with the fundamental principles of the Evangelical Church.

The object of the Association as such, is not the extension of Christianity, but the holding and management of land, buildings and other property for that purpose.

The Association shall not co-operate with such Churches as the following:

1. Any church connected with a church claiming supremacy over the State.
2. Any Church connected with a church established by the State.

EVANGELICAL CHURCH.

1. Object: The object of the Evangelical Church is the extension of Christianity throughout the world.

2. Organization. The fundamental principle in the organization of the Evangelical Church is the principle of representation.

a.—Each local church is governed by the pastor and a number of other officers chosen by the congregation and the Quarterly Conference.

b.—All the local churches within a certain District are governed by a Quarterly Conference, a body composed of the Presiding Elder of the District and the ministers and officers of all local churches within the bounds of the Quarterly Conference.

c. All the Quarterly Conferences within a certain District are governed by an Annual Conference, a body composed of all the ministers within the bounds of the Annual Conference and representatives, laymen elected by the Quarterly Conference within the bounds of the Annual Conference.

d.—The entire church (including Annual Conferences, Quarterly Conferences and local Churches) is governed by the General Conference, a body composed of ministerial and lay representatives from all the Annual Conferences within the Church.

The powers of these various bodies are set forth in Part III,—Ecclesiastical Organization—of the Discipline of the Evangelical Church.

3. Place and Business. Those desiring to transact business with the Church should address the secretary of the General Conference of the Evangelical Church. The office of the stated Secretary is at 1900 Superior Avenue, S. E., Cleveland, Ohio, U. S. A.

MISSIONARY SOCIETY OF THE EVANGELICAL CHURCH

1. Object. The object of the Missionary Society of the Evangelical Church is the extension of the knowledge and benefits of Christianity in parts of America and among nations in which the teachings of Christ are not generally known and accepted.

2. Organization. The Board of Managers of said Missionary Society is composed of a President, the Bishops of the Church who are the Vice-Presidents, a Corresponding Secretary, a Recording Secretary who is also Treasurer, a representative of each Annual Vonference Branch Missionary Society, the Missionary Secretary of the Young Peoples' Alliance of the Church, three members elected annually by the Board and six lay delegates elected quadrennially by the General Conference. The powers and function of the Board of Missions are set forth in what is known as the Discipline of the Evangelical Church.

3. Place of business. The officers of the Board are at No. 1900 Superior Avenue, S. E., Cleveland, Ohio, U. S. A.

SUPPLEMENT TO SHADAN APPLICATION OF EVANGELICAL CHURCH.

(Explanatory of Article 5).

The land, buildings and other property held and managed by the Shadan are to be used for the carrying on of Missionary and Church work, for Missionaries' Dwellings, Foreign Language Schools, Workers' Training Schools, Poor Schools and Kindergarten Work.

Signed, J. P. Hauch, Superintendent,
Japan Mission, Evangelical Church.

JAPANESE AGENT FOR THE SHADAN

Rev. Henry M. Tayama, who was the first Japanese Presiding Elder, has, from the beginning, acted as the Japanese Agent for the Shadan. He makes the annual reports to the Government and attends to the legal business of the organization.

ANNUAL MEETING OF THE SHADAN

A special meeting of the Shadan of the Evangelical Church in Japan was held in Karuizawa, Shinshu, August __, 1929.

Present: Miss Susan Bauernfeind, Harvey Thede, Everette Williamson and P. S. Mayer.

The Board of Directors were instructed to secure land in Ohara machi, Chiba Ken and erect thereon a church, kindergarten and parsonage.

Upon motion adjourned. P. S. MAYER, Secretary.

The annual meeting of the Shadan of the Evangelical Church in Japan was held at 500 Shimo Ochiai machi, Tokyo fuka, January 3rd, 1930.

Present: Miss Susan Bauernfeind, Harvey Thede, Everette Williamson, and P. S. Mayer.

The minutes of the previous annual meeting were read and approved.

The Board of Directors submitted the following report:

"According to your instructions we have carried out the following projects:

1. We have purchased a lot consisting of 271 tsubo, and located at Tokyo fuka, Toyotama gori, Yoyohata machi, Oaza Yoyogi, Aza Moto mura, 834 no 8 go. The cost of this lot was Y 14672.00

2. We have purchased a lot, consisting of 181 tsubo and located in Chiba Ken, Ohara machi, Isumi gun, Aza Yoko Shinden, 9696 no 1 and 2. The cost of the lot was Y 1810.00.

3. We have erected a church building and a parsonage, located at Tokyo shi, Honjo ku, Midori cho, 4 chome, No. 2 of 27. The church is one story high, contains 50 tsubo and is roofed with tile. Cost Y 9727.35. The parsonage contains two stories; the lower has 13 2 3 tsubo and the upper 8 tsubo. Roof is Asano slate. The cost of the parsonage is Y 1969.25.

4. We erected a church building at Hyogo Ken, Kobe, shi, Yumeno cho, 2 of 6. The church contains two stories. The lower consists of 39.48 tsubo and the upper of 9.2 tsubo. The roof is slate. The cost of the building is Y 6360.50.

5. We have purchased a lot consisting of 120 tsubo and located in Shizuoka, Ken, Numazu shi, Moto Aza, Daizu den, 279 no 4. The cost of the lot was Y 4800.00. On this lot we have erected a church and kindergarten under one roof and a caretaker's house. These are one story buildings. The church and kindergarten building contains 63.43 tsubo and the caretaker's house 7.625 tsubo. Both are roofed with slate. The cost is Y 8162.80.

6. We have erected a church and kindergarten building at Aichi Ken, Nagoya shi, Higashi ku, Chigusa machi, Aza Tonoriko, 1, 2, 3, 4 and 7 of 24. This is a one story building, roofed with slate and contains 99.5 tsubo. The cost is Y 14000.00.

The report of the Board of Directors was adopted.

The term of P. S. Mayer as director having expired, P. S. Mayer was reelected as a director for a term of three years.

The Board of Directors were instructed—

1. To buy land and erect a dwelling on it in Hyogo Ken.
2. To rent land and erect a parsonage on it in Ome machi, Tokyo-fuka.
3. To rebuild the nursery at Sumida machi, Toyko fuka.
4. To rebuild the kindergarten building at Chikko, Osaka.
5. To purchase land in Tokyo fuka for orphanage and other forms of social work.
6. To buy additional land in Numazu shi for kindergarten purposes.

Upon motion the Shadan adjourned. P. S. MAYER, Secretary.

Places	Items	Amount
Azabu	ground rent	Y 565.20
"	tax	9.36
"	insurance	27.50
Mejiro	taxes	361.70
"	repairs	416.50
"	school repairs	225.45
"	school insurance	77.00
"	house insurance	66.00
"	Church and kindergarten insurance	119.20
Ushigome	insurance	13.00
"	tax	17.04
Chikko	residence repairs	823.00
"	residence insurance	22.00
"	ground rent	1504.14
"	church and kindergarten insurance	56.00
Koriyama	taxes	165.22
"	insurance	220.50
"	repairs	59.80
Kawasaki	ground rent	573.60
"	insurance	57.60
Takehaya cho	insurance	45.50
Yokohama	ground rent	176.40

"	insurance	24.50
"	repairs	66.54
Koishikawa Sasugaya	taxes	116.25
" "	repairs residence	1374.00
" "	insurance school	171.25
" "	insurance church and residence	235.50
" "	insurance orphanage	60.00
Hongo	tax	5.36
"	insurance	72.00
Kobe	insurance	40.25
"	tax	5.05
Togane	tax	3.25
Shimizu	tax	6.48
"	insurance	63.00
Shimoda	repairs	83.70
"	tax	.95
Honjo	insurance	195.00
"	tax	24.19
Setagaya	tax	35.10
"	repairs	40.00
"	insurance	8.00
"	ground rent	140.70
Nihonmatsu	tax	.82
Izuo	repairs	545.00
"	insurance	55.00
"	tax	32.42
Mukojima	insurance	143.00
"	repairs	994.15
Kameido	tax	22.16
"	insurance	24.00
Numazu	tax	3.21
"	insurance	66.00
Nagoya	tax	4.06
"	insurance	56.00
Yoyogi Hachiman	lot	14672.00
Ohara	lot	1810.00
Honjo	buildings	11696.60
Kobe	church	6360.50
Numazu	land and buildings	12962.80
Nagoya	buildings	14000.00
Received from the Missionary Society of the Evangelical Church	Y 71820.77	
	Y 71820.77	71820.77

P. S. MAYER, Secretary.

FINDINGS OF THE COMMISSION

1.—All titles to mission property in Japan are held in the name of the Shadan.

2.—Insurance on buildings is carried in the name of the same holding corporation.

3.—The Commission is convinced that the Board must adopt a sane and forward looking policy of securing land for our growing

congregations. Within a short time it will become increasingly difficult for new congregations to be established. The acquiring of property becomes a necessity. At present the Shadan owns land in sixteen places, while seventeen congregations are still unprovided for.

4.—The best way to aid self support is to furnish land and adequate buildings. Our statistics prove that where we have furnished an adequate building the congregation grows more rapidly.

5.—The annual report of the Shadan should be presented, together with other mission reports, at the Annual Meeting of the Mission and forwarded, with others, to the office of the Executive Secretary of the Board.

6.—In the future in every building project, the Japan Conference and its auxiliary organizations, as well as the local group of Christians, should assume a proportionate share of the financial responsibility.

7.—The Board is spending approximately $8,500.00 annually for the rent of land and buildings, which serve as mission halls and parsonages for our native pastors and workers. It would appear the part of wisdom to work out a constructive policy whereby this annual expenditure should be materially reduced through the acquisition of churches and parsonages.

Churches and Mission Buildings

At present the Japan Conference has twenty church buildings; three others are already planned for. In addition to these the Japan Conference has voted building projects in four other communities, which, however, are not definitely planned for. This leaves eight fields for which no provision whatsoever, by way of buildings, has yet been made. As a rule we find our Japanese churches are small but neat and well kept buildings, and in some instances quite adequate for the use of the congregations. In some cases the church buildings are in need of repair.

Our leaders have been conservative in the type of construction used. We find that at present the cost of a church building, adequate to meet our needs, does not exceed the cost of the land upon which it is built. In the case of larger cities the land costs more than the buildings.

Church buildings are located as follows: Tokyo churches: Koishikawa, Mejiro, Honjo, Hongo, Ushigome, Mukojima, Azabu and Setagoya; Osaka: Chikko and Izuo; Togane; Nagoya; Shimoda; Numazu; Shimizu; Kobe; Koriyama; Kawasaki; Ome; Yokohama.

We recommend that the Japan Mission and Conference provide a set of architectural plans which may serve as a model for our Evangelical churches, to cost approximately Yen 6,000, and to provide for a seating capacity of about one hundred. The adoption of such model plans would make for a more unified type of construction.

They could be modified to meet the local requirements of size and shape of lot as well as seating capacity and additional rooms.

Kindergartens are conducted in seventeen communities. In four additional places it is planned to open kindergarten work. This leaves fourteen fields of the Conference in which no kindergarten work is carried on at present.

Japanese Parsonages

At present we have eight parsonages for the housing of Japanese pastors and their families. They are found at Mejiro, Honjo, Kobe, Koriyama, Nihonmatsu, Mukojima, Chikko and Ome. The Japan Conference has voted to construct parsonages in five other communities, Nagoya, Numazu, Yotsuya, Yokosha and Ebara. That leaves twenty-two fields unprovided for by way of parsonages.

Future Needs

Additional parsonages to house our preachers' families should be constructed as soon as possible to reduce high rent items and give permanent location to the pastor nearer his church. Suitable plans, to assist in a more uniform type of construction, should be provided by the Mission. Approximately 2000 Yen will build an edaquate house for a Japanese minister's family.

We recommend that kindergarten buildings be attached directly to the church and so arranged as to permit the use of these rooms in connection with large assemblies in the church and for Sunday School and religious education purposes. Ravages of wind, weather and earthquake are the cause for a great deal of the constant repair work which is needed on mission buildings.

We therefore suggest that in the construction of churches, parsonages and mission buildings we aim to make them more permanent. When we begin a new project and undertake to purchase land, we should buy enough to warrant the building of a complete plant consisting of church, parsonage and kindergarten. Due to the steady increase of land values we do not lose by such investment.

We recommend the preparation of a list of fields in which land is to be purchased and buildings constructed, and that such lists shall place the various fields in the order in which requests which have appeared for such projects, should be granted.

The Commission visited Yokusha, for which a grant was made several years ago, and recommended the purchase of a lot of one hundred tsubo on a hilltop overlooking the heart of the city.

Missionary Residences

Residences for foreign missionaries are located on the following compounds:

Mejiro	2	houses, for missionary's family, General Board.
Koishikawa	1	house, single lady missionaries.
Koishikawa	1	house, 93 Takehayocho, single lady missionaries.
Mukojima	1	house, for one single lady missionary.
Osaka, Chikko	1	residence, W. M. S. property now occupied by Rev. H. Thede and family.
Koriyama	1	residence, W. M. S. property now occupied by Rev. Everette Williamson and family.
Total of	7	missionary residences.

PROPERTY OF THE BOARD OF MISSIONS IN JAPAN

The following table shows the cost price of property in Japan belonging to the Board.

Tokyo, Mejiro		
Land, 2,660 tsubo	$ 26,600.00	
Two Missionary Residences	7,500.00	
Two Servants' Houses	300.00	
Church	10,000.00	
English School	10,116.43	
Kindergarten	4,331.62	
Parsonage	1,000.00	$58,848.05
Tokyo-Koishikawa		
Land, 783.15 tsubo	20,575.00	
Land for Kindergarten and Res.	6,000.00	
Land for Bible School Bldg.	10,164.57	
Missionary Residence	14,875.00	
Church	12,000.00	
Dormitory, Schreiner Home	3,250.00	
Kindergarten	2,288.00	
Tokyo Bible School Bldg.	51,321.00	
Caretaker's House	200.00	120,673.57
Tokyo, Koishikawa, Needy Girl's Home		
Land, 366 tsubo	8,500.00	
Building	4,000.00	12,500.00
Tokyo, Koishikawa, 93 Takehayacho		
Land, 170 tsubo	3,400.00	
Residence, Missionary	6,370.06	
Fence	1,000.00	10,770.06
Tokyo-Otsuka		
Kindergarten	6,324.20	
Old Property	700.00	7,024.00
Tokyo-Azabu		
Church, Kindergarten	1,500.00	
Caretaker's House	150.00	
Kindergarten	500.00	2,150.00
Tokyo-Ushigome		
Land, 112 tsubo	2,371.98	
Church	974.00	3,345.98

Tokyo, Hongo		
Land, 120 tsubo	3,300.00	
Church and Kindergarten	4,000.00	7,300.00
Tokyo, Mukojima		
Church and Kindergarten	5,750.00	
Nursery	1,750.00	
Missionary Residence	1,662.13	9,162.13
Tokyo, Kameido		
Building	1,545.50	1,545.50
Tokyo, Setagaya		
Church	1,242.50	
Kindergarten building	644.58	1,887.08
Tokyo, Deaf Oral School		
Building Grant	5,376.34	5,376.34
Yotsuya		
Land, 132 tsubo	11,375.00	
Parsonage	600.00	11,975.00
Tokyo, Honjo		
Land	9,276.87	
Church and Parsonage	12,121.80	22,198.67
Kawasaki		
Church	4,591.38	4,591.38
Koriyama		
Land for Residence, 245 tsubo	2,946.55	
Missionary Residence	3,500.00	
Dormitory	900.00	
Land for Church, 148 tsubo	7,125.00	
Parsonage	1,803.98	
Church	12,160.04	
Fence	960.41	29,395.98
Yokohama		
Church and Parsonage	1,964.10	1,964.10
Togane		
Land and Buildings	3,536.40	3,536.40
Ome		
Church	450.00	
Parsonage	1,000.00	1,450.00
Ohara		
Land	850.00	850.00
Nihonmatzu		
Land, 101 tsubo	100.00	
Parsonage	500.00	600.00

REV. AND MRS. R. AOKI

Presiding Elder of the Tokyo South District, and Pastor of the Setagaya Church, Japan

REV. KINZO SHINOHARA

Pastor of the Mejiro Church Tokyo, Japan

CONVERTS OF DR. KRECKER

REV. B. INOUYE, Poet

REV. H. M. TAYAMA

who was the first Japanese Presiding Elder of the Japan Conference

Shimoda		
Land, 51 tsubo	250.00	
Church	150.00	400.00
Shimizu		
Land, 153 tsubo	7,267.50	
Church	3,732.98	11,000.48
Numazu		
Land, 100 tsubo	100.00	
Kindergarten	2,500.00	
Church	4,101.40	6,701.40
Osaka, Chikko		
Church and Parsonage	3,200.00	
Kindergarten	4,004.55	
Janitor's House	450.00	
Missionary Residence	2,650.00	
Fence	1,000.00	11,304.55
Osaka, Izuo		
Land, 220 tsubo	4,000.00	
Kindergarten	4,286.35	8,286.35
Kobe		
Land, 153 tsubo	5,600.00	
Parsonage	2,792.26	
Church	3,282.75	11,675.01
Kobe-Osaka		
Missionary Residence Lot	2,440.13	2,440.13
Nagoya		
Land	2,336.00	
Church and Kindergarten	12,651.70	14,987.70
Total Value		U. S. Gold $383,939.86

The Johoku, Osaka Property

The Johoku congregation in Osaka worships in a rented building. The Mission requested the Board to make a grant of Yen 25,000 to provide for the purchase of a suitable tract of land and the erection of a Young Men's Home.

The Commission made a thorough survey of this project. The congregation has a membership of sixty-five. A number of these are young men who are students in various schools located in that neighborhood in the city of Osaka. It is believed that if this church could provide a dormitory for young men it would be able to attract a larger number of these students, who come from many sections of the Empire.

The Japan Methodist Church conducts an institution of this type in that area of Osaka. Upon investigation, however, we discovered

that it is not directly under the management of the church itself, but is closely affiliated therewith and located next to the church building.

We favor the rental of a house to be used as a dormitory for the purpose as described above, and that there shall be a sharing of the complete financial obligations involved by those who are thus served. We favor the securing of a favorable lot for the Johoku congregation, and the construction of a parsonage thereon to be temporarily used for church purposes, and look with favor to the erection of an adequate church on said lot as soon as the growth of the congregation and the financial situation shall warrant.

Joto, Osaka

Joto has been one of our oldest appointments in Osaka. It has a membership of forty-four. The congregation has been worshipping, through all the years, in rented buildings. The community in which the mission hall is located is not very attractive. It is felt that this work could develop much more rapidly if it were relocated from this section of the city into a suburb of Osaka. Fast electric lines, of which there are a number, connect the cities of Osaka and Kobe. Large residential suburbs are springing up on every side. The Commission, together with the Superintendent of the Japan Mission and Osaka pastors, looked up several new locations in the suburbs. We are confident that if this work were relocated in a suitable community it would progress more rapidly. We therefore favor the establishment of such new preaching place.

Kobe-Osaka Missionary Residence

For many years the Board of Missions has faced the problem of housing missionary families stationed in the Kobe-Osaka district. In the early day it was necessary to rent a house for their occupancy. In more recent years the missionary family has occupied the W. M. S. residence in Chikko, Osaka. Objections have been raised to the future occupancy of this house for health reasons. Dr. F. M. Jones of St. Barnabas Hospital, who has been treating the children of Rev. and Mrs. Harvey Thede, declares, "that Chikko is probably the most ill-suited spot in Osaka for the proper raising of children. It is the port of Osaka and situated just far enough above sea level to be able to be called 'dry land'. It is very damp. Osaka is well known for its smoke and probably 60% to 70% of this owes its origin to Chikko."

The Board of Missions has declared itself, a number of years ago, in favor of the construction of a missionary residence. A year ago the Japan Mission recommended the purchase of a lot on a site purchased by the Canadian Academy, which is an English School for Canadian and American children. This institution was formerly located in Kobe. It has purchased a large tract of moun-

tain-side land on which to construct new buildings. The Academy sold a number of lots to foreign Missions and individuals. The purchase price of our lot is $3,500.00.

This tract of land lies high up on the mountain side between the cities of Kobe and Osaka. From it one has a commanding view over the Kobe bay. Fast electric lines connect the two cities. One of these lines runs within ten or fifteen minutes distance from this site. The Canadian Academy has laid out some roads and leveled the plot upon which it intends to construct its school buildings and dormitories. The balance of the tract is still in its natural state and very rough. It will, no doubt, be a very ideal location for foreign residences. It will, however, require a great amount of labor and money to bring the entire tract into such condition.

The Commission made careful inspection of the tract of land and the entire project. We have had a set of plans, for a six room house, prepared by Architect Vories of Omi, Japan, which are ready to be laid before the Board. Upon investigation we discover, however, that the estimated cost of a building, according to the present plans, will not be less than $12,500.00. The Canadian Academy has not yet begun construction of its school buildings. That matter is entirely dependent upon whether or not they can raise the necessary finances in the near future.

There are undoubtedly a number of outstanding advantages in having a missionary residence in a community, such as this will be. Your Commission has seen other communities in China and Japan which have been established along the general lines and plans of this project. The environment would be ideal for the missionary family. School privileges will be near at hand. Other advantages are apparent. Over against these advantages we desire also to list, what seemed to us to be disadvantages in this project. If a missionary residence is erected on this plot which has been purchased it takes the missionary family away from any now existing church or mission in the Kobe and Osaka region. There are, of course, possibilities for the opening of a mission in villages and suburbs which dot the electric lines connecting the two big cities. It should also be said that this site is located near the second station stop out from Kobe.

The fact that these lots are all located on steep hill sides, which will require much grading to make the plot suitable to the erection of a missionary residence, mitigates against the same for the reason that the house will of necessity stand high above the street, and it will be necessary to construct many steps. The cost of the project, according to the present plans, seems to be too great. The plans, as they are presented, do not seem quite feasible.

In view of these facts we suggest that our Mission secure from the Canadian Academy a written statement relative to the time at which such Academy contemplates the construction of its school

buildings, and the relocation of the school itself on the new site. Further, we suggest that the Japan Mission secure an accurate estimate of cost of conditioning the lot, and ascertain what other financial obligations may develop upon the Mission with reference to road construction, sewage, water, etc.

In any event we recommend the deferring of this project until the school is built, because our missionary will be dependent upon the same for water, light and other necessary conveniences. Before the Board authorizes the construction of a missionary residence on this site, we favor the presentation of an accurate appraisal of the complete cost of the project.

In the determination of this question we feel another question needs to be raised. The Board should determine definitely as to whether or not it desires to have a male missionary reside permanently in the Kobe-Osaka district. The General Board now has two residences on the Mejiro compound in Tokyo.

The Thirty Year Plan Of Self Support

In 1925 the Japan Mission presented a Thirty Year finance plan which had been devised and adopted by the Japan Conference, and revised by the Rijikwai, which is the executive group of the conference. This plan was carefully considered by the Board and its Executive Committee and approved according to the following regulations:

1. That the Board of Missions make the following appropriations:

	ANNUALLY		
a. For the first five years	Yen	60,000.00	= $30,000
b. For the second five years	"	55,000.00	27,500
c. For the third five years	"	48,000.00	24,000
d. For the fourth five years	"	38,000.00	19,000
e. For the fifth five years	"	28,000.00	14,000
f. For the sixth five years	"	15,000.00	7,500

2. During the same period the church in Japan will endeavor to increase its contributions according to the following scale:

	ANNUALLY		
a. First five years	Yen	2,000.00	= $1,000
b. Second five years	"	2,500.00	1,250
c. Third five years	"	3,000.00	1,500
d. Fourth five years	"	3,000.00	1,500
e. Fifth five years	"	4,000.00	2,000
f. Sixth five years	"	4,000.00	2,000

3. The budget of the conference shall be determined by a committee consisting of an equal number of pastors and missionaries.

4. The difference between the amount estimated in the budget and the amount contributed by the Board in any single year shall be appropriated for the purchase of land and the erection of churches and parsonages.

5. The plan shall be tried for a period of ten years as here recorded, after which the Conference would like to retain the privilege of a revision in the

amount appropriated by the Board and those raised in Japan, if circumstances not foreseen now make such a revision necessary. It is understood that the consent of the Japan Mission Council, and the Board of Missions, must be obtained for such a revision.

6. It is understood that nothing in this financial plan will make impossible a special appeal for funds for projects of more than usual size.

Paragraph five was modified by the Board to the effect that the trial period should be for four years. Upon the request of the Japan Conference and the Japan Mission the Board, at its annual session in Bay City, Michigan, in 1927, agreed that the period of trial should extend over six years.

This plan has now been in operation for approximately four years. The plan was developed on the basis of the number of churches in the Japan Conference in 1925. It did not take into consideration the expansion work of the conference, nor the building and repairing projects which must of necessity be undertaken as the work develops. Since the inauguaration of this plan Japan has undergone a serious economic retrenchment. The Conference has, however, endeavored to maintain its share in this thirty year plan. The following statistics will indicate the growth of the conference during the period in which this plan has been in operation.

MEMBERSHIP

	1925	1926	1927	1928	1929	1930
Itinerant preachers		29	29	30	26	29
Local preachers		9	11	10	15	14
Adults baptized		253	230	202	169	230
Total gain		352	324	286	247	293
Total loss		219	241	270	221	125
Present membership		1887	1968	1984	2010	2179
Male		877	920	897	909	1055
Female		1010	1048	1087	1101	1124
Sunday School pupils		3785	3516	3688	3284	3920
Membership—Young Men's Societies		76	147	108	136	208
Membership of W. M. S.		260	338	366	375	407

FINANCES

	1925	1926	1927	1928	1929	1930
For Church Buildings and Parsonages Yen	1120	Y. 614	Y.1165	Y. 861	Y.3072	Y.3760
For Repairs	7881	1286	841	2731	1084	921
For Current Expenses	2465	2788	2436	2708	3167	2241
Sunday School Collections	1555	1300	1453	1406	1661	1839
Young Men Societies	69	145	246	68	141	100
W. M. S.	462	570	894	974	1244	1644
Conference Claimants	1627	1679	1558	1710	1878	2024
Pastor's Salary	6295	6737	7510	8248	8143	8584
Pastor's Aid Society	106	123	125	122	246	296
For Other Purposes	4158	4052	5061	3432	3606	3946
Grand Total	26,406	19,921	26,138	23,029	25,345	26,737
Per member Yen.	15.53	11.53	13.28	11.14	12.61	12.24

The Thirty Year finance plan has many commendable features. We wish first of all to point out the fact that this plan originated with the Japanese ministers. It is their project, which indicates a desire, on their part, to arrive as speedily as possible at the place of self-support. It sets for itself a definite goal. This, too, is highly commendable. Its provision, as shown above, creates the necessity of an annual increase in the contribution of the native church. This is as it should be. Futhermore the plan furnishes an incentive to the pastors of the Japan Conference to work toward a definite objective.

The weaknesses of the plan may be summed up in the following statement. It makes no provision for expansion and in this it limits itself in the very purpose and objective of the project. The plan makes no provision for the necessary increase in the salary scale of native workers. Another weakness of the plan lies in the fact that it did not consider the educational and benevolent work of the Japan Mission. The building program of the Conference is not satisfactorily provided for in the present thirty year plan. We are confident that the Japan Conference has set before itself a real task to meet the requirements of the thirty year plan, with reference to the annual increase of contributions from the local churches.

The problem of self support is basic to success in this field. We believe that this plan should be given a fair trial. Meanwhile the Board, as well as the Japan Conference and Mission, should give itself to an earnest restudy of the whole matter in the light of the facts which have been revealed since the visit of the Commission in Japan. The Board and the Japanese Conference should be ready to make such modifications of the thirty year finance plan as existing conditions may require.

The Krecker Memorial Project

Dr. Frederick Krecker, pioneer missionary of the Evangelical Church, died on April 26th, 1883. He succumbed to the ravages of typhoid which he contracted while ministering to a Japanese patient. The Evangelical Church honored his memory in naming the mission church, which was constructed in Tsukiji—"The Dr. Krecker Memorial." In 1910 a second story, of frame construction, was added to this building. For years it served as the theological seminary of our church in Japan. The earthquake and fire of September 1st, 1923, reduced the entire structure to ruin.

The Board of Missions, upon recommendation of the Japan Mission, was contemplating the construction of a building on the Mejiro Compound suited to school purposes. It therefore called upon the Evangelical League of Christian Endeavor to raise a fund of $25,000.00 for the construction of such building. This building, when completed, was named "The Krecker Memorial." In it is

housed the Mejiro English School, a Day School in English for boys and girls, and a Night School for young men.

The pastors of the Japan Conference desire to have one of the churches in Japan to be known as the Krecker Memorial Church. The work in Tsukiji had, of necessity, to be discontinued, since this section has been given over entirely to business. The remaining members of the Tsukiji Congregation affiliated with the work in Setagaya. The pastor of this church is exceedingly anxious that, because of this direct connection with the old Krecker Memorial Church, the church in Setagaya be named the Krecker Memorial. The present building is of more or less temporary construction, and will hardly warrant the disignation. When the construction of a new and adequate building is undertaken it would be well to name it the Krecker Memorial Church.

The Japan Mission

All the powers and rights of the Mission are derived from the Board, as set forth in the Manual of Rules for foreign mission, and in special acts of the Board. The Mission is the agent of the Board. Every member of a Mission must realize the far reaching effect of mission resolutions. Because of the distance which separates the Board from the Mission, and the fact that administrative officers of the Board can visit the Mission only at great intervals, it devolves upon each member of a Mission to weigh well the business of the Mission. All new projects which are presented should be very carefully and thoroughly studied before the Mission sends its recommendationt to the Board. All the facts for or against any project must be impartially considered by the members of a Mission.

The time has not yet come to lift the Mission organization, despite the fact that an Annual Conference operates in the same area. There is a growing demand and an increasing need for closer cooperation and united planning between the Mission and the Conference relative to all new projects and the development of the existing departments of missionary endeavor.

The Commission is confident that the growing responsibility of the Board is toward the development of the Japan Conference. It must increase while the Mission decreases. It is logical that the Japan Conference must become increasingly responsible for the conduct of the work. It has always been our purpose to develop the indigenous church. In order that this may be best accomplished we feel the time has come for certain joint sessions of the Mission, or its Executive Committee, and the Rijikwai, or Executive of the Japan Conference. Out of such joint meetings should come further proposals for the development and strengthening of the work.

ANNUAL REPORTS

In order that the Board of Missions may have detailed information concerning the progress of the work in Japan, we recommend that complete statistics concerning the Conference, the Mission, the Kindergarten work, the educational institutions, and the work of the Bible women be forwarded annually to the office of the Executive Secretary. Each missionary is to render his annual report to the Mission. A unified report, covering the various departments, should be forwarded, as soon as possible after the Annual Mission session, to the Missionary Headquarters in Cleveland.

MISSION FINANCING

We commend the Superintendent of the Japan Mission for the excellent manner of conducting the financial business. The native workers of the Mission are paid in quarterly installments. Certain departments of the Mission must of necessity have a sub-treasurer. In order to have all the facts concerning receipts and expenditures of all the departments and institutions of the Mission available, we propose that all receipts and expenditures of the respective departments, or institutions, carried on by the Mission, be reported in detail to the treasurer of the Mission. Copies thereof are to be forwarded with his semi-annual and annual financial reports to the Board Treasurer.

We desire herewith to call attention to the rule that "the Mission must consider each year's appropriation as available only during the year for which it is made." It is therefore necessary that the Mission, in making its annual budget, list its requests for renewal of grants that have been previously made.

CONCLUSION

In rendering this report your Commission is fully aware of its limitations. We have sought earnestly to present the facts in their true light. We have endeavored constantly to arrive at conclusions which shall be to the best interests of the work. How well we may have succeeded in this endeavor, the Board of Missions can best judge. In closing this report we wish herewith to acknowledge our gratitude to Almighty God for his guidance and blessings. To the Board of Missions of the Evangelical Church we express our sincere gratitude for the confidence rested in us, and record herewith our appreciation for the privilege of visiting the Missions of this Board.

To the many faithful supporters of the missionary enterprise of the Evangelical Church we express our sincere appreciation for what their contributions, in terms of personality and material things, have made possible, under God, in our mission fields around the world. This project is eternally worthwhile. The task is so vast that the sheer size of it would almost stagger us. It is marvelous to see how

the Lord Jesus transforms missionary dollars into redeemed personalities by the power of His grace. The missionary enterprise merits the wholehearted, continued support of every true follower of our living Lord. Christianity's world mission waits upon men and women in this day of unmeasured opportunity. May we go forward, upon our knees, to a fuller realization of this glorious task.

J. F. Dunlap.

Chairman.

G. E. Epp

Secretary.

Illustrations

	Facing Page
Fujiyama, Japan	Frontis.
The Commission to the Orient	
Mission Leaders	16
The First Chinese Elders	32
Map of Hunan Province, China	43
Mission Leaders	48
Primary School, Changsha, China	64
Chinese Church Meeting	80
Chinese Workers and Missionaries	96
Mumazu Church, Japan	112
Map of Japan	128
Japanese Interpreters and Presiding Elders	128
Japanese Churches	144
Koishikawa Church and Tokyo Bible School	160
Japanese Kindergartners	176
Japanese Pastors	192

Index

A

Albright High School, China ____ 83
Are Missionaries Wanted in Japan? ____ 125
Aisenryo, Needy Girl's Home ____ 174
Annual Meeting, Shadan, Japan ____ 186
Annual Reports ____ 200

B

Boys' School, Tungjen, China ____ 83
Bible Woman, Japan ____ 136, 140

C

Consultation with Government Officials ____ 7
Church Union Movements ____ 25
Church of Christ in China ____ 25
Chinese Church ____ 30–48
Church Membership, China ____ 75
Closing Mission Schools, China ____ 78
Chinese Attitude, Foreign Medicine ____ 92
Chinese Pastor's Residence, Siangtan ____ 109
Contribution of the Foreign Missionary ____ 125
Converts and Baptisms ____ 153
Church Membership, Japan ____ 154
Churches and Mission Buildings ____ 189

D

Desirability of Location, China ____ 107
Deaf Oral School ____ 173

E

East Hunan Mission Field ____ 11–21
Evangelistic Department, China ____ 66–75
Evangelistic Department, Japan ____ 148–156
Evangelistic Work ____ 66, 75
Evangelical League of C. E., China ____ 71
English Bible Classes, China ____ 72
Educational Department, China ____ 76–85
Educational Department, Japan ____ 157–171
Evangelical Hospital, Liling ____ 86
Evangel Press ____ 97
East Hunan Mission Property ____ 99
Election of Superintendent, China ____ 110

Evangelistic Status, Japan ____ 112
Educational Work, Japan ____ 113
Evangelical Church in Japan ____ 116–124
English Bible Class, Japan ____ 151
Educational Institutions Visited, Japan ____ 158

F

Fuh Siang Union Girls' High School ____ 27, 82
Financing the Missions ____ 60–65
Furlough of Missionaries ____ 132
Future Needs in Evangelism ____ 156
Factory Meetings, Japan ____ 177
Future Needs in Buildings, Japan ____ 190

G

Growth of Protestant Missions, China ____ 66
Gradation of Chinese Workers ____ 67
Government Educational Regulations ____ 77
Girls' High School, Japan ____ 163

H

Hunan Union Theological School ____ 28
Hunan Bible Institute ____ 29
Higher Education in China ____ 80

I

Introduction
Industrial Department, China ____ 95–98
Insurance ____ 109

J

Junior Middle Schools, China ____ 82
Japan as a Mission Field ____ 115
Japan Missionary Staff ____ 127
Japan Conference Preachers' Aid Society ____ 140
Japan Conference, Evangelical Church ____ 180–201
Japanese Parsonages ____ 190
Johoku, Osaka, Property ____ 193
Joto, Osaka ____ 194
Japan Mission ____ 199

K

Kuling Property, China ____ 109
Kindergarten Teachers' Pension Plan ____ 143
Kindergarten Training School ____ 162
Kindergarten, Evangelical, in Japan ____ 165

Kindergarten Teachers' Union ---- 166
Kobe-Osaka Missionary Residence ---- 194
Krecker Memorial Project ---- 198

L

League of Christian Churches ---- 26
Lay Leadership ---- 32
List of Losses ---- 54
Language School Courses, China ---- 55
Local Methods of Raising Funds, China ---- 60
Liling Indemnity Notes ---- 63
Losses of Property, China ---- 103
Interdenominational Organizations, Japan ---- 135
Lay Forces, Japan ---- 144

M

Missions and Missionaries, China ---- 8
Mission Work in Hunan ---- 10
Mission Workers in China ---- 49
Missionary Staff in China ---- 49–59
Missionary Staff in Japan ---- 125–134
Missionary Furlough ---- 59
Missionary Attitude Toward Indemnity ---- 63
Mission Treasury Matters ---- 65
Methods of Evangelism, China ---- 67
Medical Department, China ---- 86–94
Medical Missionary Purpose ---- 93
Mission Property and Affairs, China ---- 99–110
Model Plans for Mission Buildings ---- 108
Mission Matters, China ---- 109
Medical Work, Japan ---- 113
Missionary Retirement Fund ---- 133
Mukojima Nursery ---- 175
Missionary Residences, Japan ---- 190
Mission Financing ---- 200

N

National Christian Council ---- 29
Native Church Leadership ---- 30
Nanking Language School ---- 56
Non-Interest Bearing Loans ---- 65
Native Pastor, China ---- 74
Native Church and Its Workers, Japan ---- 135–147
Native Pastors, Japan ---- 135, 181
News Paper Evangelism ---- 155

O

Origin of Commission ---- 1
Our Field in Relation to Whole Task, China ---- 8–24
Origin of Evangelical Mission, Japan ---- 116
Our Field in Japan ---- 117
Osaka, Japan ---- 120
Osaka Canals and Work Among Boatmen ---- 178

P

Plan of Procedure ---- 4
Present Status of Missionary Movement, China ---- 8
Problem of Support of Native Workers ---- 33
Plan of Organization, Evangelical Church, China ---- 35
Personal Losses Sustained ---- 53
Peking Language School ---- 57
Preparation of Annual Budgets ---- 62
Problem of Registration, China ---- 81
Primary Schools, China ---- 81
Present Status, Protestant Missions, Japan ---- 112
Philanthropic Work and Social Service, Japan ---- 113
Practical Value of Types of Work We Do ---- 123
Possibilities of Development of Field ---- 123
Problem of Language Study, Japan ---- 130
Pension Plans, Japan ---- 140–144
Property in Japan ---- 191–193

Q

Qualifications of Missionaries ---- 52
Question of Indemnities ---- 62

R

Route of Travel ---- 2
Relation of Missionaries to Chinese Workers ---- 54
Reduction of First Term ---- 58
Retirement Fund for Missionaries ---- 59, 133
Relation, Our Work to Christian Movement, Japan ---- 114
Rural Work and Its Needs ---- 154
Real Estate Owned ---- 189–191

S

Scale of Salaries, Native Workers ---- 33
Statistics, China Missions ---- 44–48
Statistics of Japan Conference ---- 181
Survey of Staff, China ---- 49
Size of Staff Needed ---- 50
Standard of Missionary Staff ---- 51
Salaries of Missionaries in China ---- 55

System of Mission Accounting ---- 61
Sunday School Work, China ---- 69
Survey of Education, China ---- 76
Secondary Education, China ---- 82
Statement of Medical Work, China ---- 86–91
Shenchow Embroidery Mission ---- 95
Survey of Protestant Missions, Japan ---- 111–115
Salary Scales, Japan ---- 129–139
Support of Native Workers ---- 138
Special Training, Japanese in America ---- 146
Sunday Schools, Japan ---- 148
Social Service Department, Japan ---- 172–179
Shadan, Japan ---- 182–186

T

Term of Missionary Service ---- 57, 129
Theological Training, China ---- 84
Tungjen Hospital ---- 89
Types of Industrial Missions, China ---- 97
Titles to Properties ---- 108
Tokyo, Japan ---- 117–119
Tokyo Bible School ---- 160
Theological Seminaries, Japan ---- 168
Thirty-Year Plan of Self-Support ---- 196

U

Union Projects in Which We Are Interested ---- 25–29

V

Visitation of Other Boards' Work ---- 5
Value of Bible Classes, China ---- 72

W

West Hunan-Kweichow Mission Field ---- 21–24
What Chinese Say re Need of Missionaries ---- 51
Work of Chinese Bible Woman ---- 73
West Hunan-Kweichow Mission Property ---- 101
Woman's Missionary Society, Japan ---- 151
Women Workers in Japan' ---- 176

Y

Yale Boys' Middle School ---- 27
Yuhsien, Emma Dubs, Hospital ---- 91, 94
Young People's League, C. E., Japan ---- 150
Year Round Evangelism, Japan ---- 152

A059551
THEOLOGY LIBRARY
CLAREMONT, CALIF.

BV
2595
.E8
E833
1930

Evangelical Church. Commission to the Orient.
Oriental missions of the Evangelical Church : the report of the Commission to the Orient / J.F. Dunlap ; George Edward Epp. -- [Cleveland, Ohio : Missionary Society of the Evangelical Church, 1930?]
209 p., [14] leaves of plates : chiefly ports. ; 23 cm.

1. Evangelical Church--Missions. 2. Evangelical Church--Missions--China. 3. Evangelical Church--Missions--Japan. I. Dunlap, J. F. II. Epp, George Edward. III. Title

A059551

CCSC 28 OCT 93 15390307 CSTMxc

TRINITY
224 T
NTH STREE
SAN BERNARDINO, CALIF. 92404